# DICTIONARY ON INDIAN RELIGIONS

**T. Rengarajan**

II

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## Volume II

*By*
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# PREFACE

This is, I presume, the first exhaustive and elaborate work of its type written with reference to original authorities in almost every field of Indian religions. Its completion has taken many years to exacting study and research in the several aspects of the all-embracing features of this vast and multifarious subject.

The publication of *Dictionary of Indian Religions* contains information on all-important areas in Indian religions. The book covers all most all-Indian cultural based religions with induction of Muslim. This work is, in a way a departure in the sphere of Dictionaries studies in which generally, authorities for the statements made and cited information with all respect towards Indian Religions.

Briefly speaking the book covers art, religion, philosophy, mythology, and literature. A perusal and study of this work is, I hope, thus bound to provide an invaluable panoramic and enlightening picture of the entire field of Indian Religions. Such a survey is essential in order to study, fathom and appreciate Indian Religion whose vastness and manifolds nature in its various complexities, would normally baffle and deter any undertaking in this field. Every attempt has been made to make this book serious and exhaustive as was possible, keeping in mind of course, the limitations of space, production costs and similar considerations. The language employed in this study is simple, direct and easily understood by the student, common reader and the scholar, avoiding pompous verbiage and jargon.

This Dictionary is the result of intensive study of raw materials, which have been critically examined and transmitted in order to furnish as complete, scholarly and authoritative a work as is practicable. This is the work, which needs more elaborate ideology, philosophy and religious aspects. I hope this Dictionary will have a universal appeal wherever Indian religions is studied and admired in India and abroad. It is also intended to provide more information with respect to Indian religions to student, scholar, and philosophic thinkers and referring personalities in all folds of Indian religions.

Before I conclude, I sincerely thanks to Mr. Sham Lal Malhotra, Prop. M/s. Eastern Book Linkers, New Delhi and also thanks to Mr. Mehar Singh for readily accepting and publishing this work with commendable foresight courage and confidence which I fold lacking in several publishers. For various type of assistance I also thank my parents **Mrs. Ambujam Thirumalai,** my brother-in-law **S.V.K.S. Srinivasan,** my brother, and Sisters. But for their unfailing enthusiasm, encouragement and co-operation this work would not have been either written or published.

**T. Rengarajan**

perturbed by his forefather's admonition Ruci' offered worship to Brahmā and Brahmā promised he should gain his desire with the Pitṛs help. Ruci poured forth therefore a long hymn and prayers to the Pitris **2** Rudra Name of supreme deity. In the Purāṇas, this supremacy of Mahādeva, one of the epithets given to Rudra, the others being Īśāna, Bhāgavata and Maheśvara continued. The Vāyu Purāṇa echoes the legend related in the Droṇa parva. Which records that once Kṛṣṇa told Yudhiṣṭhira how on one occasion Brahmadeva had directed Śaṅkara to cease creation and that, as the latter had hidden him in the water for a considerable time, nothing was created. It then became incumbent on Brahmā to great a new Prajāpatī, who brought in to existence numerous beings which in their ravenous hunger, proceeded to devour their own creator. In fright, he fled to Hiraṇyagarbha, who pacified them with two types of food. Subsequently Mahādeva emerging from his watery hide out, found a new creation and realizing his procreative function infective, severed his generative organ which he planted on the earth and went to the Mujawant Mountain for his penance. The Vāyu Purāṇa repeating this legend relate show Brahmadeva had requested Nīlohita to commence creation which he did by recollecting his spouse Sati with the result of numerous beings came to birth, but they were deathless like their maker. Finding that he had completed his task, he devoted himself to the execution of the Pāśupāta penance.

**Rudra** A deity appearing in the Brahamanical and Buddhist pantheon. **2** In the Buddhist pantheon, Rudra is depicted as being tamped upon by Kālacakra, one of the emanations of the Dhyānī Buddha Akṣobhya. An almost similar treatment is meted out to Rudra by Praśnatārā, one of the emanations of Ratnasamabhava.

**Rudra Gāyatrī** See Gāyatrī.

**Rudra-Gītā** In the Rudra Gītā, Rudra initiates the sons of Pracīnabarhis called the Pracetās into the doctrine of loving devotion to Vasudeva.

**Rudra Savarṇa** The twelfth Manu.

**Rudraikadasa** Name of saṁhitā found in Śiva Purāṇa. It consisted of 13000 verses.

**Rudrakālī** Assamese distinct writer, in the Vaiṣṇava circle author of Droṇa Parva of the Mahābhārata. His Sātyakipravāsa contains a eulogy of king Tāmradhvaja and his brother in the ideal setting of Mythological poet relationship existing between Rāma and Lakṣamaṇa.

**Rudrakoṭi** Lake, where 10 millions Ṛṣis assembled Rudrākṣa. It is an instance of how popular etymologies became Pūraṇic stories. The word consists of two words Rudra and akṣa (eye). According to Devī Bhāgavata god, Śiva explains to Nārāyaṇa; when gods approached me to kill Tripura, I sat contemplating with my eyes open for 1000 divine years him to kill him. From the strain some tears dropped from my eyes, which were transformed into Rudrākṣas.

Rudrākṣa beads are sacred to Śaivaites. He various varieties and the spiritual benefit accruing from using them is elaborated in the Skanda Purāṇa.

**Rudramūrtī** The common name of Rudra represented as four hands of which the two upper one hold the kettle drum and the deer, the two lower hands showing the abhaya and the varada postures. His matted hair is made up in the form of a crown on whose left shines the crescent of the moon and whose right is decorated with the jewel known as arka puṣpa. According to Hemādrī describes Rudra as riding on a bull and having five faces all of that are mild looking, except the one of the right side of the central face. He has ten arms and wears garlands of skulls.

**Rudrāṇī** Name of goddess Umā. Name of goddess Durgā, in a corporeal form and who is the beloved of Śiva, assume the shape of milch cow, and procure me comfort.

**Rudrasuata** Mother goddess.

**Rudraya** Name of Rudra.

**Rudrayāmala** One of the principal Tantra.

**Rudreśī** Mother goddess.

**Rudresi** Mother goddess.

**Rukmagarbha** Lord of Stars.

**Rukmagaroha** Lord of Stars, trees, plants.

**Rukmāṅgad** A great devotee of Viṣṇu and a strict observer of Ekādaśī.

**Rukmāvati** Name of god Agni.

**Rukmī** The son of Bhīṣmak of Vidarbha and the elder brother of Rukmiṇi. He hated Kṛṣṇa and wanted to marry Rukmiṇi to Shispala.

**Rumi** Sufi saints.

**Rumin** Dei Lumbini Vana, where Buddha was born.

**Rupākarsamika** Name of goddess Gupta Śakti.

**Rūpam** An image.

**Rūpapas** The Vāyu Purāṇa and the Matsya Purāṇa read Rupānasas. I have not met either name elsewhere. The Bhīṣma parvata list mentions Rupavādikas.

**Rūpavachara** Name a heaven, which is beyond the Kāmadevalokas, occupied by Devas.

**Rūpavajra** Deity belongs to Moha family.

**Rusaṅgu** Name of a Vedic Ṛṣi.

**Rusta** An avatāra of Lord in the 28th Dvāpara.

**Sattathavan** An order of Vaiṣṇavas who renounce caste, they are chiefly flower sellers.

**Śabala** Son of Sarmā. **2** Name of a hell, which is reached by those who indulge in unrighteous sexual unions See other details. **3** one of the two dogs of the family of Vaivasvata to whom Bali is to be offered at Gayā. **4** Name of a Ṛṣi. **5** Son of Urja and Vasiṣṭha.

**Śabalāśvas** Sons of Dakṣa. They were a thousand in number and they came into existence after the destruction of the Haryāśvas. Like their predecessors they were dissuaded by Nārada from begetting offspring and scattered themselves through the region never to return. According to Matsya Purāṇa the sons of Dakṣa, through Vairiṇi who died in the attempt to get at the measurement of the earth by following their elder brothers which they fails. The second on thousand sons of Āsīkni and Dakṣa. Advised by Nārada they took to the path of not returning taken by their elder brothers went to different parts of the world in search of their brothers, Haryāśvas and were lost. **2** The Brahma Purāṇa reads as son of Kallolaha.

**Śabara Svāmin** Commentator of Jamini Sūtra. The commentary of Śabara Svāmin that is even cited by Śaṅkara.

**Sabitā** Name of god Sūrya. The Vedic god is also known as Sabitā. He is called golden-handed Sāyaṇa explains the term as meaning the hand of the sacrifice that holds gold. There is also an allusion that once taking the sacrificial things unjustly the hand of Indra dropped off, and the priests made a golden hand for him. According to Dutt, it may be that of the poets in the beginning applied simile of the golden rays of sun as his golden hands. From this the latter day's poets conceived the imagination that the sun god was golden handed. The chariot of Sabitā is golden, and his two horses are white. Thus the brilliant rayed sun is described as of golden hand and rides on a golden chariot drawn by two white horses. Again, Sabitā is called as golden eyed. These are all allegorical epithets and any anthropological meaning cannot be constructed out of these figurative descriptions.

**Sacabindu** An ancient Monarch and son of Citraratha. He prefers many sacrifices and is said to have had one hundred thousand wives, who bore him a thousand sons.

**Sachal** Sufi saints.

**Śaci** Wife of Indra and daughter of Plum and mother of Jayanta. Her husband was known on account of his marriage, as Śacinātha and as Kauṭilya reminds us he was one of the deities to be worshipped during famines along with others.

**Śacindrau** Name of Indra.

**Śacipati** Name of Indra.

**Sacred griddle** Sacred emblems adopted by Zoroastrianistic followers. It is made of 72 strands of wool- symbolically representing the 72 chapters of the Yasna.

**Sacred shirt** Sacred emblems adopted by Zoroastrianistic followers. It protects them from the evil influences and evil forces. It is made of nine pieces of white cotton cloth in a particular shape with a pocket in front.

**Ṣaḍaja-Gītā** This Gītā consists of statements of six persons—five Paṇḍavas and Vidura. This Gītā discuss about the importance of dharma.

**Ṣaḍamada** Name of Goddess Lalitā.

**Ṣaḍānana** He was born out of the left side of the belly of Umā, born at Saravana in Kailāśa.

**Śaḍaṅga** The six limbs of the state including the king who must protect it with great care.

**Ṣadaṅgavid** one versed in the six supplementary sciences of the Vedas.

**Ṣaḍasaspati** one of the11 Rudras.

**Ṣaḍasat karmarūpī** Name of Lalitā.

**Ṣaḍaśiva** Form of Śiva. **2** Name of Vighneśvara.

**Ṣaḍbakarśanikakala** Name of Goddess Devī.

**Saddhai** Hermits found in the side of river Ganges, when Mahāvīra. They visited it belonged to the devotional class of ascetics.

**Sādh Jāṭ** A sect of Jāṭs who use no idols or temples, but worship only the one god under the title Sat or true.

**Sādhu** one who is perfect saint? The Jains apply the term to the in Jins or deified saints. It is commonly used of all Hindu religious mendicants, whether Sannyāsī. Many persons became sādhu because they have first been turned out of caste.

**Sādhurmavarṇa** Tongue of god Agni. The word Sādhurmavarṇa means smoky coloured.

**Sādhya** an Avatāra of Lord. A gaṇa or class of inferior deities, the personified rites and prayers of the Vedas who dwell with the gods or in the intermediate region between heaven and earth. Their number is twelve according to one authority and seventeen according to another and the Purāṇas make them sons of Dharma and Sādhya, daughter of Dakṣa. **2** Name of Viṣṇu.

**Sadhyas** According to the Nirukta the word Sadhyas means a ray of lights. The god who's abides in the sky and absorbs water and the other liquids are said to be Sadhyas. They are said to be adorable even to the gods. The Sadhays are 12 in number named according to Agni Purāṇa viz Mana, Manta, Prāṇa, Nara, Apāna, Vīrayvan, Vinirbhaya, Nārāyaṇa, Vṛṣa and Prabhī. These are said to be the sons of Dharma and were great and were great souls. The images of the Sadhyas should be represented upon Padmāsanas and as carrying in their hands the Akṣmālā the Kamaṇḍalu, energy should be produced to destroy Rāvaṇa's race. In reply to this menace Rāvaṇa's race. In reply to this menace Rāvaṇa threatened to pull up the mountain by its roots and let Śiva know his own danger. So he threw his arms round the mountain and lifted it up, which made the hosts of Śiva tremble and Pārvatī quake and cling to her husband. Śiva then pressed down the mountain with his great toe, and crushed and held fast the arms of Rāvaṇa who uttered a loud cry which shook all creation. Rāvaṇa's friends counseled him to propitiate Śiva and he did so for a thousand years with hymns and weeping. Śiva then released him, and said that his name should be Rāvaṇa from the cry, which he had uttered. The origin of this story is sufficiently manifest; a zealous partisan of that deity has built it up on the name Rāvaṇa to the glory of Śiva. Incense at the insult offered to him he cursed Rāvaṇa that being possessing the same shape as himself and of similar energy would destroy the race of Rāvaṇa he Viṣṇudharmottara gives the following description of Nandīkeśvara. He should have three eyes and four arms and red complexion. His garments should be made of tiger skin, in one of his hands there should be the triśūla and in another the Bhiṇḍi; a third hand should be held over his head and the fourth held as though he is commanding a hose of people. His gaze should suggest that he is seeding objects at a great distance and regulating the large crowd of devotees resorting to offer worship of Śiva. He is more often represented as a bull than as a bull-faced being or as a duplicate of Śiva. **2** Son of Manu worshipped for control of subjects came with other gods to Dvārakā to ask Kṛṣṇa to go back to Vaikuṇṭha.

**Ṣadkarmaniṣṭha** Name of Śiva.

**Sadra** The sacred shirt worn by all Paris.

**Sadrāma** Son of Kali and a cannibal, wife of Tamasi, also known as Pūtanā.

**Saduba** The name of a goddess, the Devī of a Bhāṭ woman killed in Traga by her husband.

**Saena** Disciple of Zarasthushtra.

**Safar** The second month of the Musalāman (Hizari) year.

**Sagaliyas** Name of a Buddhist sect found in Ceylon.

**Sagnik** One whose family has preserved the fire consecrated by Manu, the first man after the deluge.

**Sahadeva** Son of Mādrī, born through the grace of the Aśvins. Father of Śrutakarman. His other son was Suhotra by Vijaya, joy at Kṛṣṇa's visit to Indraprastha, paid his respects to him, was consoled by Kṛṣṇa when banished to the forest, was sent to southern countries with Sañjayas. His suggestion that Kṛṣṇa should be accorded the first honor among the Sadasyas in the Rājasūya of Yudhisthira was accepted.

**Sahajanya** Name of an Apsarās in the sabhā of Hiraṇyakaśipu.

**Sahasrajit** The eldest son of the five sons of Yadu and father of Satajit. **2** Son of Jambāvati got killed in Prabhāsa. **3** Son of Sudevī and Kṛṣṇa one of the son of Sudevī and Viśvakṣeṇa. **4** Son of Bhajamana. **5** Son of Upavāhyaka.

**Sahasrakiraṇātmaja** Son of the Sun (i.e.) kings Vaivasvata Manu. The word Sahasrakiraṇa means the sun.

**Sahasrakoṭi Rudra** Name of saṁhitā found in Śiva Purāṇa. It consisted of 11000 verses.

**Sahasākṣa** Name of Indra eluding to his thousand eyes. **2** The Agni of the Asuras, the son of Pāvaka.

**Sahasrākṣa** Epithet of Indra.

**Sahasraliṅga** Form of Śiva liṅga.

**Sahasraṁśu** Name of God Sun.

**Sahasrapat** Name of a Ṛṣi. By the curse of Brahmā, he was transformed into a snake. **2** A Vānara chief.

**Sahasrārjuna** The son of Kṛtavīrya of the Yadu line, and therefore was called Kārtavīrya. He had a thousand arms. He had obtained them, as a boon of the god Dattātreya. His capital was Mahīṣmatī. He took away the wish cow of the father of Paraśurāma who therefore killed him. He ruled justly.

**Sahya** The Sahya mountains are the northern portion of the western ghats and as appears from the rivers which rises in them, extended from the river Tāptī down to the Nīlgrīs. The Mārkaṇḍeya Purāṇa reads Sahyasya cottare yas tu seems incorrect; these words cannot well go with the preceding verse, for no people north of the Sahya mountains and south of the Paripatra mountains could be with in Madhyadeśa and they do not agree with the following words. The Vāyu Purāṇa reads Sahasya cottararddhe tu, which I have adopted. That Purāṇa agrees and is a little fuller now along the northern half of the Sahya mountains, where the river Godāvari flows, that region is a delightful one within the whole of this earth. Surājara built this paradise named Govardhana there for the sake of Rāma's spouse; the Muni Bhāradvāja for the sake of Rāma's spouse brought the trees and herbs there down form above. He made a delightful wooded tract the private part of the palace (antaḥ-pura). The Matsya Purāṇa reads Sahyasyanatare c'aite and is similar, but varies the second sentence, thus - where for the sake of Rāma's spouse the hill named Govardhana, Mandara, Gandhamādana trees from Svarga and heavenly plants were brought down by the Muni Bhāradvāja for the sake of the spouse, hence that region excels in flowers, therefore it has became delightful. The Rāma alluded to here must be Rāmajamadagneya, who dwelt in this region.

**Said Ahmad** The propagator of the Wahabi reform in India was Said Ahmad who was born at Rai Bareli in 1786, and was converted to Washabism while making the haj.

**Śaila Śrīnivāsa** Śaila Śrīnivāsa was the disciple of Kauṇḍinya Śrīnivāsa Dīkṣtia, the son of Śrīnivāsa Tatācārya, and the brother of Anvayarya Dīkṣit. He was very much influenced by the writings of his elder brother Asnvayarya and some of his works are but elaborations of the works of his elder brother who wrote many works. Śaila Śrīnivāsa wrote at least six books Virodha-nirodha, Bhedadarpaṇa, Advaitavanakuthara, Saradarpaṇa, Muktidarpaṇa, Jñānaratnadarpaṇa Guṇadarpaṇa and Bheda Maṇi.

**Śailaputrī** Form of Durgā. The Śaivāgamas specifically describes nine varieties of Durgā, all of which have two arms but different weapons and vehicles. The first known as Śailaputrī, rides on a bull, wears the crescent on her head and holds a trident in her hand, the second Brahmacāriṇī holds the rosary and the water pot, the third Caṇḍakhaṇḍa rides on the kite and has an angry look, the fifth Kuṣmāṇḍā Durgā is distinguished by a pot full of wine, which she holds both in her hands, the sixth Kātyāyani riding on a tiger holds a drawn sword in her hands and is killing a giant, the seventh Kālarātrī is of fearful appearance and has a grim smile on her face, the eighth Mahāgaurī rides on a white elephant, and the ninth Siddhidāyinī is attended by demi-gods. The Karaṇāgama quoting the Skanda Yāmala describes these nine Durgās under different names and says that one of them has eighteen arms while the rest have sixteen each. They are generally shown standing naked with one leg placed on the head of the buffalo demon and hold in their first a tuft of the giant's hair. One of the Durgās with sixteen arms called Ṣoḍaśabhujā Durgā has three eyes and serpent jewelry and holds tridents in all her sixteen arms.

**Saira** Weapon used in the war field.

**Saisirt** Teacher belongs to White Yajur Veda

**Śaivāgama** Śaivāgama form a common stock of source material for all the systems of Śaiva religious and philosophical tradition. They are enumerated as 28 in number starting from Kāmikāgama and ending with Vatula. Each of these has a certain number of Upāgamas. The total number of Upāgamas comes to 208. The account of the number of verse in each of these Āgamas as recorded in Vīraśaivakaustubha makes us realize that the texts of these Āgamas were quite vast in extent. The Śaivāgamas are some of the earliest books in the Sanskrit language on the Śaiva religion and philosophy, written over a period of several centuries. They represent an independent class of writing by very early seers, who had an inward experience and enlightenment from the Supreme Being, and who were also perhaps influenced by the Vedas in the original form.

**Śaivapurāṇa** Same as Śiva Purāṇa.

**Śaivism** Śaivism is one of the oldest religions of the world and is still a living religion. It took shape when the culture and civilization of man took shape; its origins have been pre historic. Śaivism is a concept of culture as understood in India, in the past.

**Śaivya** Name of a horse used by Kṛṣṇa.

**Śaka** Name of Northern Kingdom. **2** Name of a tree after which the Śakadvīpa takes its name. **3** Son of Bṛhadratha Maurya who ruled the kingdom for 36 years, and his grandson for 17 years. **1.** Name of a mountain which is found in the Sahadvīpa. 2. The Śakas were originally an outside race and are mentioned often in the Mahābhārata. They were considered to be Mlecchas and were classed generally Yavanas, but also with Kambojas, Pallavas, Tukharas and Khasas. There home therefore lay to the northwest, and they are generally identified with the Sycthians. They penetrated into India by invasions and a branch is mentioned in the Mahābhārata as in the eastern region, apparently in Bihar. Buddha Śākya Muni is considered to have been of Śaka race. Their inroads continued through many centuries, and were resisted by various kings, and they are mentioned I the text Mārkaṇḍeya Purāṇa as having established themselves in the Madhyadeśa. The Hari vaṁsa makes them the descendants of Narishya one of ManuVaivasvata's sons, and other account says they were Kṣattriyas and became degraded from having no Brāhmaṇas. The Rāmāyaṇa has an absurd fable about their creation. **3** People dwell in the Hari Parvata Mountains and they were distinguished by their thumbs 4. The 18 kings who ruled the kingdom for 380 years and the contemporaries of the Sisunagas, and after Gardabins, to be conquered by Kalki. 5. An era, especially that of the birth of Śailvāhana, a king of southern India, whose capital was on the Godāvarī, and who was born in 78 A.D. Śaka 1807 began on the 17th March 1885.

**Śakadvīpa** Name of a Dvīpa, which twice extents of Krauncadvīpa in are, and it is situated encompassing the ocean of curds. The mountain found in this dvīpa was Udaya Raivat, Śyāma, Kāṣṭhagiri, Ambikeya, Rāmya and Kesarin. The main rivers are Sukumārī, Kumārī, Nalinī, Venuka, Ikṣuka, Dhenuka and Gabhaṣṭi. A man, who drinks waters of these rivers live there free from ailments, sorrow, passion and hatred. The Brāhmaṇas, Kṣatriyas, Vaśiyas and sūtras are respectively called Mṛga, Magadha, Mānasa and Mandagas.

**Śakala** Name of an island, which was ruled by Sumaṇḍala.

**Śākalya** An old grammarian and expositor of the Vedas who lived before the time of Yāska. He is said to have divided a saṁhitā of the Veda into five, and to have taught these portions to as disciples. He was also called Veda Mitra and Deva Mitra.

**Śakambharī** A name of Durgā.

**Śakamvarī** Celebrated goddess of three worlds.

**Śakapuṇī** An author who arranged a part of the Ṛg Veda and appended a glossary. He lived before the time of Yāska.

**Śākas** A northern people usually associated with the Yavanas.

**Śākatas** Name of Agastya family.

**Śākatasurchagaṇa** Name of Kṛṣṇa.

**Śākaṭāyana** An ancient grammarian to Yāska and Pāṇinī.

**Sāketa** Name of Ayodhā, which was sometimes, ruled by the Nāgas. **2** A Janapada over which the Guptas ruled.

**Śākhā** Son of Kumāra. **2** Son of Agni and brother of Kṛttikā. **3** Branch sect. The Śākhās of the Vedas are the different recessions of the same text as taught and handed down traditionally by different schools and teachers, shwoign some slight variations, the effect of long continued oral tradition.

**Śākinī** A feminine demon attending on Durgā.

**Śākinis** Female demons attendant on Durgā.

**Sakothanathar** Name of siddhar found in Tamil literature. He was known for his medical works.

**Śakra** Name of Indra.

**Śākrāṇī** Wife of Indra.

**Śakraprastha** Name of Indraprastha.

**Śakravapin** Name of a Nāga.

**Śākta** A worshipper of a Śakti. The designation of a sect who worship the female principle according to the ritual of the tantras, there are two chief divisions of them—the Dakṣiṇācārī and Vāmācārī or right and left hand ritualizes. The worship of the former is public, and no otherwise noticeable than, as addressed to the goddesses. The worship of the left hand division is private and unviewed, and is celebrated with impure practices, it is said to be most numerously followed, and branches into various sub-division. The Dakṣiṇācārīs observe the Purāṇas and the Vāmācārīs, the tantras as their peculiar Veda. In Bengal the Śāktas have come to be in great degree united with the Śaivas.

**Śāktam** Śāktam is the religion and philosophy of a cult that holds Śakti as the Supreme Being. The Śaivas hold Śiva to be the supreme godhead and they considered Śakti, the energy of Śiva inseparable from him.

**Śakti Gaṇapati** Form of Gaṇapati.

**Śakuni** Daughter of King Bali. **2** Wife of Naka. **3** A mind born mother. **4** Son of Navaratha. **5** Fifth son of Duhsaha and Kali. The word Śakuni means bird in general. The any other manuscripts do not support the word Kusalaiḥ in the text Mārkaṇḍaya Purāṇa. They read Śakuniḥ as omen. Prajāpati said an evil matter delay and the abandonment of the undertaking are best; in a good matter one should act very speedily. He was usually stationed on a crow or some other bird, announces weal or woe by means of food or birds.

**Śakuntalā** The daughter of Viśvāmitra and Menakā was bought up in Kaṇva's āśrama with nivarna food. Duṣyanta who came there was entertained and was accepted as her lord by Gandharva-vidhi. Gave birth to the future Bharata and came to the king's palace with the child, who was refused admission by the king who had forgotten her. A voice in the air urged the king to accept her and he did so, a queen of Duṣyanta and mother of Bharata.

**Śākyamuni** The name of the Buddha's family. The saint of the Śākya family; an epithet of Siddhārtha's.

**Śālagrām Aiyan** Surname of Vaduga Nāmbī.

**Śāligotra** Teacher belongs to Sama Veda.

**Śāligrāma** In the place of idols that possess certain well defined anatomical features, worship is also offered to other objects, which may be described as shapeless, of which the most important are the Śāligrāmas and the Banaliṅgas, which the Vaiṣṇavites and the savites respectively hold in high esteem. A mailgram at least according to geological notion is believed to be a finite siliceous much eroded ammonite shell found only in the Himālayan rivers and more especially in the river Gaṇḍakī, one of the tributary of the Ganges, which flows through Nepal. It is usually a rounded, well polished stone, having at times one or several holes with visible spiral grooves inside them, resembling the cakra. It is on account of this peculiar configuration, that a śāligrām is considered as the symbol of Viṣṇu. To strengthen this relationship, Varāha Purāṇa gives a legend that the goddess gaṇḍakī personifying the river of which same name, prayed to Viṣṇu, who appeared in the stream Gaṇḍakī as śāligrāmas and ordained that every one worshipping the śāligrāma stone would attain the same benefits as would accrue by worshipping the lord himself in other forms. Such forms became the replica of Viṣṇu and though śāligrāmas do not come precisely under the pervert of the present study, it would be interesting to know something about them There are a few treatises dealing with the characteristics and varieties of these sacred stones as several mūrtīs or forms are to be distinguished among the śāligrāmas. For symbol of coitus, indicated by the Liṅga inserted in its receptacle the Argha or Yoni. A ring at the bottom of a pillar is also indicative of the union of the two principles. This purpose, the number and size of the opening, of the spirals and the colour of the śāligrāma are taken into account to distinguish them. Śāligrāmas though normally jet black in colour are also of various colours. The common specimen have one of these hues brownish, black deep brown, deep green, red and even white. The size of the śāligrāma is an important factor while some are very small just the size of a pea, several śāligrams are very big almost gigantic in size. Usually it is believed that in ordinary house holds, a śāligrāma should be of medium size which can be held conveniently in one's palm. The opening, its size and nature also accounts for the sanctity of the śāligrāmas. Śāligrāmas with small openings with a definite number of spirals are the most sought for by householders for their daily pūjā. There are innumerable varieties of śālgirāmas as many as about one hundred and twenty muhurtams. Some śāligrāmas that are of lighter colours are said to represent vyuha forms of Viṣṇu-Vasudeva, Saṁkarṣaṇa and Aniruddha. Small broken ones are called sudarśanas if they contain at least one complete spiral and such of those śāligrāmas that are merely spherical with no openings or chakras are called Hiraṇyagarbhas.

**Śālin** Teacher belongs to Ṛg Veda.

**Śālivāhana** King who was the enemy of Vikramāditya, and whose era, the Śaka dates from A.D. 78. His capital was Pratiṣṭhina on the Godāvarī. He was killed in the battle.

**Śāliya** An arrow with a long head.

**Śalya** Brother of Mādrī. In the Great War, he acted as charioteer of Karṇa. At the death of Karṇa he succeeded him as general and commanded the army on the last day of the battle, when he was slain by Yudhiṣṭhira.

**Sāma Veda saṁhitā** The Sāma Veda saṁhitā which contain the verses, and it is only an extract of songs.

**Sāmaduḥkhasukhavīra** The word Sāmduḥkhasukhavīra means the hero who is neither overwhelmed by misfortunes or is carried away by prosperity, but remains firm under all circumstances. Such a bent of mind is not common. Only those few, who resign themselves to His will and concentrated their minds on the sacred object of their devotion, can remain so firm minded devotion to god alone leads to such bliss.

**Sāmaheyas** Name of a western country.

**Sāmajam** Gods at Meru.

**Sāmans** Name of Yama.

**Sāmanya Lakṣmī** A form of Lakṣmī. She is figured in the centre of a doorway. A fine representation of Lakṣmī comes from Mahābalipuram. The central figure of the group is seated on a pedestal of lotus flower whose open petals are seen hanging down and decorating with their edges the rim of another lotus pedestal at the base. Below this again is a floral design, also perhaps of lotuses. A bud in the middle and full had blown flowers on either side. The goddess has two hands and holds in each of them a closed lotus together. Two female attendants on the immediate right and left sides are seen lifting up pots of water that are received by two majestic elephants in their trunks and poured over the head of the goddess alternately. The second female attendant to the left of the goddess carries a lotus bud in one of her hands and the corresponding one to the right a cup like vessel which in all probability is meant to hold the sandal paste, turmeric powder intended for the goddess.

**Sāmapada** Standing posture in images.

**Sāmatati** Daughter of Dakṣa and wife of Kratu gave birth to Vālkhilyas. **2** River of Kuśadvīpa.

**Śāmavara** Name of a demon who carried off Kāmadeva.

**Samavartana** Ceremony terminating the celibate student's pupilage.

**Sāmaveda** the Sāma Veda, is Veda in saṁhitā, which is wholly in metrical form. It contains 1549 verses, only seventy-eight of which have not been traced to the Ṛg Veda. The readings of the text in this Veda frequently differ, like those of the Yajur, from the text as found in the Ṛg, and Weber considers that the verses occurring in the Sāma saṁhitā generally stamp themselves as older and more original by the greater antiquity of their grammatical forms. But this opinion is disputed. The verses of the Sāma have been selected and arranged for the purpose of being chanted at the sacrifices or offering of the Soma. Many of the invocations are addressed to Soma, some to Agni, and some to Indra. The mantra or metrical part of the sam is poor in literary and historical interest, but the Brāhmaṇas and the other literature belonging to it are full and important.

**Sāmavegavasas** Tribal people.

**Sāmavidhāna Brāhmaṇa** the third Brāhmaṇa of the Sāmaveda. It has been edited and translated by Burnell.

**Samaya** Dhyāni Buddha. The progenitor of the Samaya family is Amoghasiddhi, of green colour with the hand raised in the attitude of assurance. He presides over the northern direction of the universe and he faces north when represented on the sūtpa. His recognition symbol is the Viśvavajra or the double conventional thunderbolt, and his vehicle is a pair of Garuḍas. His consort is Tārā and his Bodhisattva, Viśvapāṇi. A large number of deities emanate from him, and among them we can notice the following; Khadiravāṇi-Tārā, Vaśya-Tārā, Sītā-Tārā, Dhanada-Tārā, Parṇāśabari, Mahāmayūrī, Vajrasaṅkhāla, Amitaprabhā, the twelve Dhāriṇis, Gandha Tārā, Gandha Karmavajrī, Mahābala, Murāja, Nṛtya, Priyadarśana, Rasavajra, Saparśavajra, Viṣkambhin, Vighantaka, Vajrasaumya, Vajraghaṇṭā and Vajragarbhā. Besides these, all gods and goddesses having green colour, or occupying in a maṇḍala the northern direction or the Iśāna corner belong to the Samaya family.

**Sāmayacharika sūtras** Rules for the usages and practices of every day life.

**Samayeśvarī** Name of goddess Lalitā.

**Sāmba** A son of Kṛṣṇa and Jambāvati, but the Liṅga Purāṇa names Rukmiṇi as his mother. At the swayamvara of Draupadī he carried off that princess, but he was pursued by Duryodhana and his friends and made prisoner. Balarāma undertook to obtain his release, and when that hero thrust his plow under the ramparts of Hastināpura and threatened it with ruin, the kauravas gave up their prisoner, and Balarāma took him to Dwārakā. There he lived a dissolute life and scoffed at sacred things. The devotions of the three great sages Viśvāmitra, Durvāsā and Nārada, excited the ridicule of Sāmba and his boon companions. They dressed Sāmba up to represent a woman with child and took him to the sages, inquiring a whether he would give birth to a boy or a girl. The sages answered, 'this is not a woman, but the son of Kṛṣṇa and he shall bring forth an iron club which shall destroy the whole race of Yadu. and you and all your people shall perish by that club' Sāmba accordingly brought forth an iron club which Ugrasena caused to be pounded and cast into the see. These ashes produced rushes, and the rushes when gathered turned into clubs, or into reed, which were used, as swords. one piece could not be crushed. This was subsequently found in the belly of a fish, and was used to,tip an arrow, which arrow was used by the hunter Jaras, who with it unintentionally killed Kṛṣṇa.. Under the curse of Durvāsā, Sāmba became a leper and retired to the Punjab, where by fasting, penance and prayer he obtained the fawn of Sūrya, and was cured of his leprosy. He built a temple to the sun on the banks of the Candrabhāgā and introduced the worship of that luminary. **2** A son of Tārāsvin. **3** A Vaṁsāvīra.

**Sāmba-Purāṇa** One of the eighteen minor Purāṇas. It deals with Sāmba's life. The date of its composition cannot be fixed with any certainty.

**Śambara** Son of Danu, and a true follower of Vṛtra in the battle with Indra. Indra killed him in the battle. **2** Son of Hiraṇyākṣa who was a Dānava king and he was taken to Pātāla with Bali by Vāmana. **3** A resident of Tripura, and he participated in the Devāsura war between Bali and Indra, fought with Tvastri and later on killed in the battle by Indra. **4** A companion of Kaṁsa who walked away with child Pradyumna within ten days of its birth. He knew that the baby was his enemy but he threw it into the sea and went away. Māyāvatī, the superintendent of his kitchen discovered a child in a fish brought to the kitchen, and hearing from Nārada, that it was Kāma reborn, and that she herself was Rati, she brought up the child and when he came of age, she told him the truth and asked him to fight Śambara with the aid of Mahātmaya vidyā. Pradyumna cut off his head.

**Sambhalagrāma** The birthplace of Kalki—Viṣṇu.

**Sambharī** A sage. In the old age he wanted to have progeny and so he went to king Mandhātrī who had fifty daughters and asked for one of them. Seeing his aged physical condition, Mandhātrī though unwilling and afraid, told him that, if any of his daughters would accept him, he would have no objection to the proposal. When the old sage was about to be presented to the young maidens, he transformed himself into a very attractive youth of such beauty that all of them longed to have him. The amazed king agreed to this marriage and the sage with the help of the heavenly architect Tvaṣṭṛ arranged to have a palace, equipped with every luxury for each of those women and lived with them in such a way that each of them thought that he loved her the best. He had by them a hundred and fifty sons, but, as he found that with the lapse of time his carnal desires only increased, he decided to leave all of them and proceeded to a forest where he devoted himself completely to meditation.

**Sambhāta** The goddess follows Revati.

**Śambhū** Name of Śiva, also one of the Rudras.

**Sambhūta** Son of Trasadasyu and father of Anāraya.

**Sambhūtas** Sons of Meru Savarṇī.

**Sambhūti** The mother of Hari in the Raivata epoch. **2** Daughter of Dakṣa and wife of Pulaha, Marici, mother of Pūrṇamas and four daughters. **3** Son of Vasudā. **4** Wife of Jayadratha. **5** Wife of Vairāja.

**Sambodha (i) ni** Daughter of Jambāvatī and Kṛṣṇa.

**Sambu** the Indra of the epoch of the Tenth Manu and a friend of Viśvakṣeṇa. **2** Son of Ambarīśa. **3** Name of Śiva. **4** Father of Rājāja and Gomā. **5** Son of Pivari and Śuka. **6** one of the eleven Rudras had the Gaṅgā in his plaited hair for more than 100 years. **7** Son of Virocana and he had six sons. **8** Son of Bhavya.

**Sambūta** Son of Yuvanāśva and Narmadā, father of Anaraṇya.

**Samgītaguru** Name of Nārada.

**Samhārabhaivara** one of the forms of Bhaivara. He is represented with five faces and ten arms and among his weapon are also the Vaiṣṇavaite conch and discus.

**Samhāratāṇḍava** The last dance of Śiva is called as Samhāratāṇḍava 'the death dance' shows the god with three eyes and eight arms. The left leg is placed on Apasmāra and the right leg is raised. In the right hands are seen the abhaya, trident, noose and the kettle drum in the left hands exhibit the skull and the fire pot and the postures Vismaya and Gaja Hasta. on The right and left sides respectively are Nandī and Gaurī. Other Āgamas again, refer to 108 dancing forms of Śiva, nine of which to be celebrated.

**Samhrāda** Son of Hirṇayākaśipu wife Kṛti and father of Pañcajana. He had three brothers and they were Prahrāda, Hrāda and Anuhrāda. He used Kaumāra missile in the Hiraṇyākaśipu and Viṣṇu war.

**Samhṛti** A Mantrakrt of the Angirasa branch.

**Śami** The name of two plants, the Śami tree or mimosasuma, and the serratula anthelmintica. The Śami tree was worshipped by Arjuna, the Paṇḍava, and hence is still worshipped at the dāsara, and is identified with Durgā under the title Aparājitā.

**Samici** An Apsarās in the Sabhā of Hiraṇyakaśipu.

**Samidheni** Vedic mantras.

**Samipārvati** Technical term for bodyguard.

**Samiraṇa** Name of Vāyu.

**Samiras** The people of Kashmir.

**Samita** One of the names in the Marutgaṇa.

**Samitara** A Vaṁśavārtin god.

**Samiti** One of the names in the fourth Marutgaṇa. **2** Bhurloka.

**Saṁjñā** Daughter of Viśvakarmā, consort of Sūrya, gave birth to Manu, Yama and Yamī.

**Samjatī** Son of Buhugavī.

**Saṁjaya** Samjaya Son of Kolāhala. **2** Son of Ranejaya. **3** Name of Vyāsa of the 16th dvāpara. **4** Father Jaya. **5** Son of Kuti, father of Mahīṣmat. **6** Son of Pratikṣatra.

**Samjñā** Daughter of Viśvakarman. A consort of Sūrya.

**Samjñeya** Son of Kunti and father of Mahīṣmat.

**Saṁkalpa** Son of Saṁkalpa and Dharma, father of Kāma. **2** One of the two vṛttis of Mahat.

**Saṁkarṣana** Name of Śiva. **2** Name of Balarāma. This conforms to the system of Pañcarātra, which enjoins the worship of Viṣṇu in five forms via Ṿasudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha and Nārāyaṇa.

**Saṁkarśaṇī** Follower of Māyā.

**Saṁkaṭa** Son of Kakubha and Dharma. Father of Kikaṭa.

**Saṁketa** Name of goddess Lalitā.

**Śamkha** Son of Maṇibhadra.

**Samkhadhamaga** Hermits found in the side of river Ganges, when Mahāvīra. They visited it blew a conch shell to keep people away.

**Samkhāpa** A lokapāla.

**Sāṁkhya** Name of Śiva.

**Samkila** Vaiśya mantrakṛt.

**Saṁkīrṇa** Son of Abhramu elephant, the vehicle of Yama.

**Samkṛti** Son of Jayasena, and father of Jaya. **2** Son of Nara and father of two sons Guru. **3** An Aṅgirasa and Mantrakṛt. **4** Son of Jambāvat. **5** Son of Jayatsena and father of Kṛtadharman.

**Saṁkṛtya** Bhārgava gotrakāra.

**Samkṣipa** Son of Upasaṅga.

**Samkṣopinimudrā** Name of Goddess Devī.

**Saṁkṭā** Name of goddess Lalitā.

**Saṁkucchaya** A device to determine the time of the day.

**Samkusiras** Son of Danu.

**Sammada** The king of fish with a number of children and grand children, observed by sage Śaubharī who turned to the life of a householder from that of penance.

**Sammajjak** Hermits found in the side of river Ganges, when Mahāvīra they visited it remained in water only for a short time.

**Sammardana** Son of Vasudeva and Devakī.

**Sammati** A main stream of Kuśadvīpa.

**Sammeta** Name of a mountain where Pārśvanātha died at the age of 100.

**Sammitā** Great river found in Kuśadvīpa.

**Sammuha** A Marut of the 6th gaṇa.

**Sammya** Son of Rusaṅgu and father of Chitrī and Chitraratha.

**Sampadvasu** one of the seven important rays of the sun.

**Sampadvratam** Honouring of Lakṣmī.

**Sampaka-Gītā** This Gītā tells that one should not be elated by successes nor depressed by failure.

**Sampakkala** Hermits found in the side of river Ganges, when Mahāvīra they visited it rubbed and cleansed their limbs with mud.

**Sampara** Son of Samara.

**Sampāti** The chaplet of the vulture king. Sampāti is two-sided, he first appears as a greedy vulture pleased to find the fasting vānaras, a welcome food was. When he hears from Aṅgada about the heroic death of Jaṭāyu, he is struck with grief and curlicue to know everything about his dear brother, of whom he has not heard ever since he had lost his wings while protecting him from the heat of the sun out of brotherly love. He is characterized as possessing profound knowledge of old times, knowing the world of Varuṇa, the three steps of Viṣṇu, the war between the devas and asuras, the churning of the ocean, the gladly extends information of Rāvaṇa, and the island of Laṅkā where Sītā was confined. He was able to digest all the historical ideas with the help of his supernatural power of knowledge.

**Sampatia** Son of Bahuvidha. **2** Son of Supratīka elephant.

**Sampradāyakhyas** The collective name of goddess Śakti in the city of Cakriṇī.

**Samrajā** Name of Goddess Lalitā.

**Saṁsapāyana** Disciple of Khaḍga. It has four sections. In the alternate reading they are futile in the same way as the branches of the Vedas. It comprises of four thousand verses.

**Samvaraṇamanu** Composer of Ṛg Vedic hymn IX.

**Samvardhan** Ray produced from the Mars.

**Samvarta Ṛṣi.** The Mahābhārata says Aṅgiras was Avīkṣit's priest. Aṅgiras had two sons, Bṛhaspati and Saṁvarta, and there was rivalry between them, but Bṛhaspati the elder got the pre-eminence and became Indra's purohita. Maruta in rivalry overcame Indra, and Bṛhaspati who desired Indra's good repulsed Maruta, and declined to be his family priest. Maruta then by Nārada's advice went to Vārāṇasī and secured Samvarta as his priest. There was a great quarrel between Bṛhaspati and Samvarta in consequence. The Aitreya Brāhmaṇas says Samvarta inaugurated Maruta with the Mahābhiṣeka ceremony, the great inauguration ceremony of Indra. **2** Son of Svarūpa and a gotrakāra attained salvation at Benares. **3** Name of a priest **4** Son of Aṅgīras and he had two brothers. **5** Son of Manyumān Agni.

**Samvarta** Writer of Dhara sūtra.

**Samvartaśrutyupaniṣad** Name of Upaniṣad.

**Samvartta** Son of Pathya and Atharvaṅgīras.

**Samvat** Year. The year of Vikramāditya.

**Samvataka** Name of sun god. **2** Name of goddess Śakti.

**Samvatsara** Name of a year.

**Samvatsarakara** Name of sun god.

**Samvedhas** Name of a Ṛṣi.

**Samvodhana** Name of a weapon used in the war field.

**Samvṛtta** Serpent and son of Kāśyapa.

**Samvṛtti** A Marut of the sixth Gaṇa.

**Samvurti** Name of Yama.

**Samyadvasu** One of the best seven rays of the sun.

**Samyama** Son of Dhūmrākṣasa and father of Kṛśaśva and Deva. **2** Name of Yama deva.

**Samyamana** Name of a city. It is located in the south of the Meru and on the top of the Mānasa itself, lives Vaivasvatayama (Yama the son of the sun god) in the city called Samyamana. The city, which is located on the back of Mānasa Mountain. In this city Vaivasvata Dharmarāja resides here.

**Samyamani** Name of a city located at the southern side of Mount Meru. Yama's capital on the mountain Mahāmeru, on the southern side of Manovatī, the capital city of Brahmā, in the center surrounded by eight cities in the eight quarters.

**Samyati** Son of Bahugaṇa and father of Ahamyati.

**Samyu** Ṛg Vedic Ṛṣi, who belongs to Aṅgīras family?

**Samyuati** Son of Bahugara. **2** Son of Prachinarat.

**San** A year, especially a year of the era known as the Bengali, San established by Akbar.

**Śanaiścara** Name of sun god. **2** The planet Saturn.

**Sanak** One of the first will bear sons of Brahmadeva, Sanatakumāra, Sanatsujāt, and Sanandan were his brothers. All of them were expert in the knowledge of the supreme sprit.

**Sanaka** Son of Rudra. **2** Name of a sage created by Brahmā. He had three brothers, and they were Sananda, Sanātana and Sanatkumāra. **3** Ṛṣi and devotee of Śiva, asked Svāmi Kārttika, the chief of the knows of Brahmā about the Greatness of Śiva, when the summit held at Kailāśa, in presence of Śiva.

**Sananda** A mind born son of Brahmā, his visit to Viṣṇuloka. **2** A Brahmarṣi, water oblation to after bath. **3** Son of Rudra. **4** Name of a sage, created by Brahmā. He had three brothers and they were Sanaka etc.

**Sanandana** Name of an Avatāra of Lord Śiva. **2** Ṛṣi and devotee of Śiva, asked

Svāmī Kārttika, chief of Brahmā about the Greatness of Śiva, when the summit held at Kailāśa, in presence of Śiva.

**Sanātana** A mind born son of Brahmā. **2** An epithet of Viṣṇu. **3** Name of sun god.

**Sanateyu** Son of Sampāti and Rahamvarcha. He had nine brothers and they were Great warriors in nature.

**Sanatkoomāra** Sage whose hermitage is located at Kanakhala range in the Maināka Mountain.

**Sanatkumāra Purāṇa** See Purāṇa.

**Sanda** Śukra's son, tutor of Prahlāda.

**Sandals** One of the 28 hells.

**Sandamarka** Name of a war that took place between Devas and Daityas, over the right of Avabhritha bath.

**Sandhani** Herbs capable of joint the fractured bones.

**Sandhyā** Daughter of Sage Medhātithi who performed sacred rites at the bidding of Brahmā, Śiva and Viṣṇu and chose as her husband the noble soul Vasiṣṭha of praiseworthy rites. She of auspicious countenance became the foremost of chaste ladies and deserved honor and respect from everyone. She was married to Vasiṣṭha, later on known as Arundhati. **2** Name of a great river found in Krauñcadvīpa. **3** Name of a deity. She was the daughter Brahmā and the wife of Śiva. His evening dance, according to the Āgamas, was called Sandhyā tāṇḍavaṁ, in which the demon Apsmāra is omitted and Śiva holds in his two hands the peacock features and the wonder pose. This is one of the seven dances of Śiva mentioned in them, the rest being Umā, Gaurī, Kālikā, Tripurā and Saṁhāra. **4** Name of a river.

**Sandhyā bala** Strong in twilight. Rākṣasa and other demons, supposed to be most powerful at twilight.

**Sāndhy Lakṣmī** The goddess of crepuscule.

**Sāndhya Tāṇḍava** Variety of Naṭarāja dance.

**Śāṇḍilya** A descendant of Śāṇḍila. A particular sage who was connected with the Candgoya Upaniṣad.

**Sandīpanī** The son of a sage by name of Kasya. He lived in Asvanti. Kṛṣṇa and Balarāma learned from him all sciences and arts including the knowledge of the supreme sprit. Kuchail was also studying there. As an honorarium to their guru, Balarāma and Kṛṣṇa brought back to life the dead sons of their guru and then went to their home.

**Saṅgha** An assembly especially the Buddhist order of mendicants, called individually bhikṣus **2** Wife of Sūrya.

**Sangrāmjit** Son of Kṛṣṇa.

**Sanhitā** A collection, used especially in collection with the collections made of the Vedic hymns of the Yajur and Sāma Vedas were made in the order that the hymns were required as manuals for the Adhvaryu and Urgatri priests respectively. But the hotri priest was supposed to know all the hymns without the aid of a manual, and the Ṛg-Veda Saṁhitā is considered in earlier times without special reference to the order of the sacrifices.

**Sanhitopaniṣad** The eighth Brāhmaṇa of the Sāma Veda.

**Sanhlāda** Son of Hiraṇyakaśipu

**Śani** The planet Saturn. The regent of that planet represented as a black man in black garments. Śani was a son and Chāyā, but another statement is that he was the offspring of Balarāma and Revatī. He is represented as a lame uncouth, black man, clad in black garments. He rides on a vulture. He is a malefic among malefic and Hindus dread his influence above everything else. All misfortunes and calamities are traced to him. A person born under Śani' will be slandered his riches will be dissipated and his son, wife and friends destroyed; he will live at variance with others and endure many suffering. In the reign of King Dāśaratha, it is related Śani threatened a very inauspicious conjunction, which of allowed taking place, would have led to the destruction of the earth. Even the members of the trinity could not alter the course of the evil planet. In this predicament Vasiṣṭha asked Daśaratha to attack the planet and make him change his cursed course. Daśaratha undertook to perform the difficult task and after a violent conflict subdued Śani and averted the catastrophe. He is represented with four hands, having a Daṇḍa and an Akṣamālā. Sometimes he has Dhanuṣa and Bāṇa and is represented as fierce in look. He is also known as Ara, Kona and Kroda and by the patronymic saura. His influence is evil, hence he is called Krura-driṣa and Krura-lochana the evil eyed one. He is also Maṇḍa, the slow, Paṅgu the lame Śanaiś chara, slow moving; Saptarchi seven-rayed and Asita the dark.

**Sañjā** Conscience, According to the Purāṇas, she was daughter of Viśwakarma and wife of the sun. She had three children by him the Manu, Vaisvata, Yama and Yamī. Unable to endure the fervours offer lord, Sanjñā gave him Chāyā as his hand-maid, and repaired to the forests to practice devout exercise. The sun beheld her engaged in austerities in the form of a mare and he approached her as a horse. Hence sprang the two Aśvins and Revanta. Sūrya then took Sañjñā back to his own dwelling, but his effulgence was still so overpowering, that her father, Viśvakarmā placed the sun upon his lathe, and cut away an eighth part of his brilliancy. She is also call Dyumayī 'the brilliant and Mahāvīrya' the very powerful.

**Sañjali mudrā** the worshipping posture of hands.

**Sañjanā** Daughter of Viśwakarmā and wife of Sun god Sūrya and bore him three children's Vaivasvata, Yama and Yamī.

**Sañjaya** Son of Raṇañjaya, and father of Śākya. **2** Son of Prati and father of Jaya. **3** Son of Bharmyāśva. **4** Son of Sātyaki and father of Kuni. **5** Sañjaya was the father of Pūrañjaya, who begot Janamejaya, the father of Mahāśala. **6** The son of a charioteer by name of Gavalagaṇa. He was the charioteer and adviser of king Dhṛtarāṣṭra. Through the favour of Vyāsa he was able to understand at that happened in the war just from where he sat, and he explained the same to King Dhṛtarāṣṭra.

**Sañjīvinī vidyā** Known to Śukra. This restored Baḷi to life.

**Sañjñā** Conscience. According to the Purāṇas, she was daughter of Viśvakarmā and wife of the sun. She had three children by him, the Manu Vaivasvata, Yamā and Yamī.

**Saṅkalpa** Name of Prajāpati. **2** Daughter of Dakṣa. **3** Wife of Dharma.

**Saṅkalpa nirākaraṇam** He states and refutes the philosophies of Māyā, Iaikkya, Padana, Petha, Śivasama, Saṅkīrantha, Īśvara, Vaivikara, Nimitha Karaṇa Pariṇāma and Śasiva philosophers, and establishes the excellence of the Siddhānta philosophy. His other works are Śiva Purāṇa Thaelivu, Thirumurria Kaṇḍapurāṇbam and Tiruppatika kovai. His works in Tamil language.

**Saṅkamaṇa** Son of Pravīra, king of the Mahīṣas.

**Śaṅkara** A name of Śiva in his creative character or as chief of the Rudras. **2** Son of Danu.

**Śaṅkarācārya** The great religious reformer and teacher of the Vedānta philosophy who livied in the eighth or ninth century. He was a native of Kerala and lived a very heretic life, disputing with heretics and popularizing the Vedānta philosophy by his preaching and writings wherever he went. His travels extended as far as Kashmir and he died at Kedārnātha in the Himalaya at the early age of thrity two. His learning and sanctity were held in such high estimation and reverence, that he was looked upon as an incarnation of Śiva, and was believed to have the power of working miracles. The god Śiva was the special object of worship, and he was the founder of the great sect of Smartava Brāhmaṇas, who are very numerous and powerful in the south.

**Śaṅkaravijaya** The triumph of Śaṅkara. A biography of Śaṅkarācārya relating his controversies with heretical sects and his refutation of their doctrines and superstitions. There is more than one work bearing this name, one by Anandagiri, another by Mādhavācārya, the latter is distinguished as the Śaṅkṣepa Śaṅkaravijaya.

**Saṅkarṣaṇa** A name of Balarāma. **2** Form of standing Viṣṇu.

**Śaṅkha** The conch shell sacred to Viṣṇu and used as a lamp and also blown as a horn in temples.

**Śaṅkha** Hermits. They followed the Śākhya system.

**Śaṅkhacūḍa** Chief of Nāga. **2** Follower of Kubera. He seized certain gopīs from Kṛṣṇa who recovered from him **3** See Tulasī.

**Śaṅkhadhara** An attendant of Kubera. He stands on the right hand side of Kubera. **2** Serpent goddess. He was chief serpent.

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**Śaṅkhanidhi** Attendant of Kubera.

**Śaṅkhapāda** Son of Kardama Prajāpati and Śruti.

**Śaṅkhapadma** Symbol of an arms of Cakravatin.

**Sāṅkhya** It is heard that the original sūtras of Sāṅkhya philosophy were written by the sage Kapila. But some scholars argue that the sūtras are not available to us exactly as were written by Kapila. But other scholars following the Saṅkhyapravacanabhāṣya of Vijñānabhikṣu, think that the sūtras are available to us in their original form as written by Kapila. The two commentaries on the sūtras of Kapila written by his direct disciples Āsuri and Pañcaśikhā.

**Sāṅkhya** The name of one of the six darśanas, so called form its enumeration of the entities. It offers no explanation of the existence of the soul, but all other existence including mind and intellect as well as the material world, it derives from a rootless germ called Prākṛti. This Prākṛti itself consists of three elements, namely, goodness, passion, and darkness. It is the misfortune of the soul to be united with Prākṛti and the characters of men differ according to the predominance of one or other of the three elements of Prākṛti as united with their souls, but it is the object of all to break the union and get rid of every quality good as well as bad. and it seems to be assumed in this as in the other darśanas that the desired end witll follow a perfect perception of the truth. The Sāṅkhya system, referring everything to soul and Prakṛti and recognizing no cause of either, makes no consideration of any supreme soul or god. It does not, indeed, deny the existence of a supreme god, but, as it looks upon all action as essentially bad, it cannot consistently allow that there can be any evidence of such existence; a perfect being would take no action and so would make no sign.

**Sāṅkila** Hymn composer.

**Sankramama** Transit of the sun form one house of the zodiac to the next.

**Sankrāntivādins** School of Buddhism. The Pāli source derive the Saṅkrāntivādīns from the Kāśyapīyas, and the Sautrantikas from the Saṅkrāntivādins, while Vasumitra identifies the two names. The Sautrantikas were considered as opponents of the Vaibhaṣikas, as they relied only upon the sūtras, denying any authority to the Abhidharma.

**Saṅkṛti** Son of Reṇu.

**Sanmukha** Name of Vighneśvara.

**Sannati** Daughter of Devala and queen of Brahmadatta, the Pañcāla king, she was in one of her previous birth of cow of Garga killed by the son of Kauśika for food during famine. She had great attainments and was a Brahmavādin, she went with the king to the pleasure where the latter broke into laughter at the love quarrel between two ants, the queen took it as an insult to her and threatened to leave him, the king after a penance came to recognize his previous birth by the grace of Viṣṇu and leaving the kingdom to his son retired from the world the queen who caused all this fell, but ultimately got salvation due to her repentance.

**Sannyāsī** A Brāhmaṇa in his fourth āśrama or stage of life, a bhikṣu, an ascetic. Having thus performed religious acts ina forest during the third portion of his life, let him become a Sannyāsī for the forth portion of it, abandoning all sensuous affections, and wholly reposing in the supreme spirit. But the term Sannyāsī is applied now to a variety of religious mendicants, they are often persons who have lost their children or their property or suffered some other calamity, against which they have not had resolution to bear up.

**Sansapāyana** Teacher of king Puruna.

**Sanskṛt** The sacred language of the Hindus, so called as being perfect constructed, polished, and refined.

**Santana** Son of Ugra. **2** A species of celestial wishes yielding tree. **3** Name of a sage who was created by Brahmā. He had three brothers and they were Sanaka, Sananda and Santakumāra. **4** Name of a weapon.

**Santana Gaṇapati** Form of Gaṇapati.

**Santana Gopāla** A form of Kṛṣṇa. Kṛṣṇa is represented under the designation as young playful boy decorated with the jewels of children, holding fresh butter in his hand and surrounded by Gopī woman. He wears also a necklace with a pair of tiger's claws decorating it.

**Santant Gopāla** Form of Kṛṣṇa.

**Śānti** Disciple of Bhūti who was well versed in Vedas. Agni pleased with the hymn granted Śānti two boons; namely, the fire was re-kindled; and Bhūti obtained a son who will be the Manu Bhautya, and became gentle to all. **2** Indra of 10th manwatara. **3** Name of a prince. **4** Son of Nīla. **5** Name of Goddess Śakti. **6** Name of a river which originate from the Vaijaya lake.

**Śāntideva** Wife of Vasudeva. **2** Daughter of Devala.

**Śāntikā** Mother Goddess.

**Śāntipradāyinī** The giver of peace. An epithet of Ganges.

**Śantuṣita** Bodhisatva in Tuṣita heaven.

**Saṣva** Warrior in nature and he belongs to Kuru race.

**Sanyogī** A religious man who leads the life of a householder and marries as opposed to the viyogi.

**Saphārī** Saphārī is a very small variety of fish called Carp. It is very tiny and always restless. Eastern poets very often employ it in their similes, in their description of the movement of beautiful eyes.

**Sapta manuṣaḥ** Literally meant seven men.

**Sapta sāgaraḥ** The traditional list of seven seas and their identification as follows **1** Lavaṇa 2. Kṣīra. **3** Surā. 4. Ghṛta. 5. Ikṣu. 6 Dadhi. 7. Svādu.

**Sapta sindhava** Literally meant seven rivers. The word is to be found in the avestic literature of ancient Persia. There, it is called Hapt Hindavah. This form took its rises from the Sanskṛt phonetic change of Sto Iranian H. It seems the word stands for the river Indus and its seven tributaries. It meant the land watered by Indus with its seven branches. The seven rivers. The term frequently occurs in the Vedas, and has been widely known as somewhat different applied. The rivers are Paruśiṇi, Asīkni, Śatudrī, Marudvirdha, Arjikya, Vitastā, and Suṣoma.

**Saptachchada** Tree found in the garden of Kubera.

**Saptadhātu** A horse yoked to the moon's chariot.

**Saptadvīpas** The seven islands of the earth.

**Saptajihvā** Surname of Agni. It means who has seven tongue.

**Saptamātṛkās** A Group of goddess. They were seven in numbers. They are Brāhmī, Maheśvarī, Kaumārī Vaiṣṇavī, Varāhī, Mahendrī and Chāmuṇḍā. These with Mahā-Lakṣmī described below are sometimes counted as Eight mothers.

**Saptaparṇa** Alstonia scholars is the botanical name. An ever grew tree growing in the drier forests of India.

**Saptarṣis** The seven stars of the constellations of the great bear are spoken of by the Hindus as Saptarṣis (Seven Ṛṣis) and the six plaids as their wives. To reconcile the difficulty of six women being considered the wives of seven men the following explanation is given. The Seven Ṛṣis their seven wives from early lived together in the North Pole. Agni happened to see the ladies and fell in love with them but he knew they were virtuous women and hence wandered about the world to cool his passion when Swāhā daughter of Dakṣa who fell in love with him saw him. She came to know of his passion for the Ṛṣis wives and transforming herself into the form of the wife of every Ṛṣis in turn had relations with him six times This amour was witnessed by some wandering celestials who circulated slanderous rumors about the wives of the Ṛṣis who drove them away from their original abode to the position of the Pleiads Arundhati wife of Vasiṣṭha was not suspected and was allowed to remain with her husband. She is the small star seen near the constellation of the Great Bear. The Pleiads we have already noticed nursed Kārtikeya the god of war, and in that myth they are mentioned as the daughter of six Rājāhs The story has parallel in Greek mythology according to which Bacchus the god of wine was nursed by the Pleiads a whom when he came to power, he translated to the heaven. The Greek account says the Pleiads a were originally seven, but due to a quarrel one of the sisters left for the north pole, and she is the Arundhati of the Hindus. Most of the legends connected with the Ṛṣis Are found In the Rāmāyaṇa. They lived in the great forests practicing austerities and were the friend or family priests of Dāśartha and Rāma. They enjoyed great occult powers and travelled through the three worlds at will. In the tretayuga in which Rāma lived good men were like gods and the celestials held converse with mortals, and hence the apparent confusion of mortals with celestial. the Ṛṣis and some of the legends connected with them are as follows; **1. *Kāśyapa***—the sage is noted for his prolific nature. Many Devas were born of him by his wife Aditi of whom the twelve Ādityas are the most prominent. He is the father of Most of the Asuras too who were born of his wife Diti and hence called Daityas. Garuḍa the vāhana of Viṣṇu was born of his third wife Vīṇāta. Most of the popular mansions are, in some accounts, spoken of as the daughters of Kāśyapa. according to Mahābhārata, the Rāmānyaṇa and the Purāṇas, he was the son of marichi, the son of Brahmā and he was father of Vivaswat the father of Manu, the progenitor of mankind. The Śatapatha Brāhmaṇa gives a different and not very intelligible account of his origin thus; 'having assume the form of a tortoise Prajāpati created offspring. That which he created he made hence the word Kūrma (Tortoise). Kāśyapa means tortoise hence men say;' all creatures are descendants of kasayapa. this tortoise is the same as Āditya. the Atharvaṇa Veda says, the self-born Kāśyapa sprang from time and time is often identical with Viṣṇu. The Mahābhārata and later authorities agree in representing that Kāśyapa married Aditi and twelve other daughters of Dakṣa. **2. *Atri***— a Ṛṣi and author of many vedic hymns. A maharṣi or great saint who in the vedas occurs especially in hymns composed for the praise of agni Indra and Aśvivns and the Viśvadevas. In the epic period he is considered as one of the ten Prajāpatis or lords of creation engendered by manu for the purpose of creating the universe; at the later period he appears as a mind born son of brahma and as one of the seven ṛṣis who preside over the reign of swayambhuva the first Manu or according to others of Swarochisha the second or of Vaivasvata the seventh. He married Anasuya daughter of Dakṣa and their son was Durvāsā. In the Rāmāyaṇa account is given of the visit paid by Rāma and Sītā to Atri and Anasūya in their hermitage south of Chitrakuta. In the Purāṇa he was also father of Soma the moon and the ascetic Dattātreya by his wife Anasūya. As a ṛṣi, he is one of the stars of the great bear. **3 *Vasiṣṭha***— a celebrated vedic sage to whom many hymns are ascribed. According to manu he was one other seven great ṛṣis and of the ten Prajāpatis. There was a special rivalry between him and the sage Viśvāmitra who raise himself from the Kṣatriya to the Brāhmaṇa caste. Vasiṣṭha was the possessor of a cow of plenty called Nandīni who had the power of granting him all things he desired hence his name. he was the family priests of Dāśaratha, father of Rāmacandra. **4. *Viśvāmitra***— the sage is an interesting personage in Hindu mythology. He was originally a Kṣatriya but by austerities became a Brāhmin this is the only case related in Hindu scriptures of a Kṣatriya ever having became a Brāhmin by merit. **5. *Gautama***— he is reputed to be the Guru of Indra and we have already peccadillo of the king of the gods with Gautama's wife

Ahalyā. On one occasion the six ṛṣis plotted against Gautama and his wife, and persuaded Gaṇeśa to appear before Gautama in the form of a cow and provoke him. Gautama was provoked he struck the cow with a blade of grass and the cow died. This had the desire effect and Gautama fell into the snare of his brothers. **6.** ***Jamadagni***— he was the father of Paraśurāma and the husband of Reṇuka. The son of Kārttavīrya and this made Paraśurāma swear undying vengeance on all Kṣatriayas Killed him. **7.** ***Bhāradvāja***— the Ṛṣi had his hermitage in the forest of Daṇḍaka and is mentioned in the Rāmāyaṇa as a great friend and well wishes of Rāma. During the exile of this prince he often visited the hermitage of Bhāradvāja. After Rāma's conquest of Lanka Bhāradvāja bestowed a boon on the prince by which all the trees from Bhāradvāja's hermitage to Ayodhyā stood in bloom.

**Saptarṇava** Seven oceans surrounding the earth as follows. **1** Lavaṇa (the Indian Ocean surrounding the Jambū dvīpa). 2. Kṣīra (Caspian Sea to the north of Śakadvīpa). **3** Surā (Caspian Sea forming the southern) 4. Ghṛta (Persian sea). 5. Iksu (River Oxus). 6. Dadhi (Sea of Aral). 7. Svādu (river in Mongolia flowing through Plakṣadvīpa).

**Saptasapati** The sun god, with seven rays emits fire before the deluge.

**Saptaśatika-Hayagrīva** Deity belongs to Raga family.

**Saptasindhu** The seven rivers mentioned in the Vedas. They are Gaṅgā, Yamunā, Sarsavatī, Satlaj, Paruṣṇi, Irāvati and Candrabhāgā.

**Saptasūryas** The seven sun.

**Saptatuṅgama** An epithet of sun.

**Saptavadhrī** A Vedic Ṛṣi. In a hymn he says 'Aśvins by your devices under the wicker work for the liberation of the terrified, imploring Ṛṣi Saptavadhrī'. Concerning this the following old story is told. Sapta-vadhri had seven brothers who determined to prevent him having intercourse with his wife. So they shut him up every night in a large basked which they locked and sealed, and in the morning they let him out. He prayed to the Aśvins, who enabled him to get out to his cage during the night and to return to it at daybreak.

**Śarabha** A fabulous animal represented as having eight legs and as dwelling in the Himālayas. **2** A form of Śiva. Śarabha, which is supposed to have been assumed by Śiva in order to suppress the pride of Narasiṁhạ, the Man-lion incarnation of Viṣṇu. The Karaṇāgama describes Śarabha as having eight legs, three eyes, long nails, two hands, and the body glowing like fire. The image ahs lion's face and two wings one of which are said to represent the fierce goddess Durgā and the other Death.

**Śarad** The season during which the sun is passing the signs Virgo and Libra, where the lunisolar year followed the season is defined as the two months Bhādrapada and Aśvin.

**Śaradvat** A sage. He was the son of a great sage Gotama. He is alleged to have been born with arrows in his hands.

**Śaradvatī** Name of Apsarās.

**Saragha** Queen of Bindumat and mother of Madhu.

**Saralas** A species of pine tree found in Laṅka.

**Saramā** Daughter of Dakṣa and wife of Kāśyapa and mother of wild animals. **2** The two children of Saramā, Indra's with dog, they were the watch-dogs of Yama, and each had four eyes.

**Saramaṇa** Nephew of Hiraṇyakaśipu.

**Saramaya** Son of Svaphalka.

**Sarameyadana** One of the 28 hells. See other details.

**Saran** Name of Apsarās. **2** Name of a Ṛṣi.

**Śāraṅga** The bow of Kṛṣṇa.

**Sāranātha** Name of a place where Buddha preached his first sermon after the attainment of Buddhahood at Buddha Gayā.

**Saraṇyā** Wife of Sūrya, the sun god. She is first mentioned in the Ṛgveda as the daughter of Tvaṣṭṛ, the architect of the gods and when he arranged for her wedding that the whole world assembled to witness the great event. She was married in all grandeur to Vivasvat and after bearing him two children Yama and Yamī she found her husband's warmth too unbearable and substituting in her place another women.

**Saraṇyu** The fleet runner. A daughter of Tvaṣṭṛ. She has been identified with the Greek Erinnys. The beginning of this myth is in a hymn of the Ṛgveda, which says—Tvaṣṭṛ makes a wedding for his daughter. (Hearing) this whole world assembles. The mother of Yama, the wedded wife of the great Vivasvat, disappeared. **2** They concealed the immortal from morals. Making of like appearance, they gave her to Vivasvat. 'Saraṇyu bore the two Aśvins, and when she had done so she deserted the two twins'. In the Nirukta the story is expanded as follows : 'Saraṇyu, the daughter of Tvaṣṭṛ, bore twins to Vivasvat, the son of Aditi. She then substituted for herself another female of similar appearance, and fled in the form of a mare. Vivasvat in like manner assumed the shape of horse and followed her. From their intercourse sprang two Aśvins, while Manu was the offspring of Savarṇa (or the female of like appearance). The Bṛhad-devatā has another version of the same story; —Tvaṣṭṛ has twin children, Saraṇyu and Trī-śiras. He gave Saraṇyu in marriage to Vivasvat, to whom she bore Yama and Yamī, who also were twins. Creating a female like herself without her husband's knowledge and making the twins over in charge to her, Saraṇyu took the form of a mare and departed. Vivasvat, in ignorance, begot on the female who was left Manu, the royal ṛṣi, who resemble his father in glory, but discovering that the real Saraṇyu, Tvaṣṭṛ's daughter, had gone away, Vivasvat, followed her quickly, taking the shape of a horse of the same species as she. Recognizing him in that form, she approached him with the desire of sexual connection, which he gratified. In their haste his seed fell on the ground, and she being desirous of offspring, smelled it. From this act sprang the two Kumāras, Nāsatya and Dasra, who were lauded as Aśvins.

**Saraogi** A name of the Jain division of the Baniyas.

**Sarasaṇbhāgyadāyinī** Name of Goddess Śakti.

**Sarasavatī** A well knew Vedic triad goddess. In the Vedas, Sarasvatī is primarily a river, but is celebrated in the hymns both as a river and a deity. The Sarasvatī was one boundary of Brahmavarta, the home of the early Āryans, and was to them in all likelihood, a sacred river, as the Ganges has long been to the descendants. As a river goddess, Sarasvatī is lauded for the fertilizing and purifying powers of her waters, and as the bestowed of fertility, fatness and wealth. Her position as Vach, the goddess of speech, finds no mention in the Ṛgveda. In later times Sarasvatī is the wife of Brahmā, the goddess of speech and learning, inverters of the Sanskṛt language and Devanāgari letters, and patroness of the arts and sciences. She is represented as of a white colour, without any superfluity of limbs, and not infrequently of a graceful figure, wearing a slender crescent on her brow and sitting on a lotus.

**Sarasja** Name of a plant.

**Sarasvatī** The Sarasvatī river was a boundary of Brahmavarta the home of the early Āryans, and was to them in all like livelihood, a sacred river as the Ganges has long been to their descendants. As a river, it is lauded for the fertilizing and purifying powers of her waters, and as the bestowed of fertility, fatness and wealth. This sacred river rising in the Sirmur hills of the Śivālikā range in the Himālayas emerged into the plains in the Ambala district, Punjab. Ultimately it fell into the Ghagger, which bore the name Sarasvatī in ancient times. Sanskrit literature speaks of its disappearance at Vinasana in Kurukṣetra in the East Punjab.

**Sārasvata** In the Mahābhārata, the Ṛṣi Sārasvata is represented as being the son of the personified river Sarasvatī. In a time of great drought he was fed with fish by his mother and so was enable to keep up his knowledge of the Vedas, while other Brāhmaṇas were reduced to such straits for the means of subsistence that study was neglected and the Vedas were lost. When the drought was over, the Brāhmaṇas flocked to him for instruction and 60000 acquired a knowledge of the Vedas from him. The legend says, Wilson, appears to indicate the revival or more probably the instruction of the Hindu ritual by the race of Brāhmaṇas, or the people called Sarasota who dwelt near the Sarasvatī river. Sārasvata Brāhmaṇas still dwell in the Panjab and met with in many other parts. **2** Relating to Sarasvatī, the name of the second subdivision of the Gauḍa Brāhmaṇas. They are again divided into ten classes, named Bhāradvājī, Sipolī, Chainī, Sudhānī, Bhāratī, Khukaṭī, Rankhatī, Bolī, Mālī and Grahaṇī.

**Saratas** Genus of Rudrākṣas.

**Sarayu** Name of a river. The Sarayu or Sarju is commonly identified with the Deva. Wilford says it is so by the Paurāṇikas, but we have here proof to the contrary. The people of the country also distinguish them. Although identical through great part of their course, they rise as different streams and again divided and enter the Ganges by distinct branches.

**Śardūla** A mythical animal resembling the lion and represented in architecture.

**Śāriputta** Formost disciple of Buddha.

**Sarita** Name of Vyāsa. **2** Name of Āditya. **3** Name of Sun God.

**Śarkaravarta** In the Ṛgveda the dog of Indra and mother of the two dogs, called after their mother, Sarameyas, who each had four eyes and were the watch-dogs of Yama. Saramā is said to have pursued and recovered the cows stolen by the Paṇis, a myth which has been supposed to mean that Saramaṇ is the same as Uṣas, the dawn, and that the cows represent the rays of the sun carried away by night.

**Śārṅga** The bow of Viṣṇu.

**Sarpamālī** Name of a Ṛṣi.

**Sarpaṇi** The Māyā goddess created by the five commanders of Bhaṇḍa.

**Sarpech** An ornament worn in the turban, it consists of square pieces of gold plates, threaded together, each plate being set with precious stone.

**Sarpi** A Bhārgava gotraka.

**Sarradyasamkarṇi** Name of Goddess Śakti.

**Sarrahladānikā** Name of Lalitā.

**Sarrarthasādhikā** Name of Lalitā.

**Sarrasapuriṇi** Name of Lalitā.

**Sarrasivaryapradā** Name of Lalitā.

**Sarreśī** Name of Lalitā.

**Sarrespsitapradā** Name of Lalitā.

**Sārsut** Another form of Sārasvata.

**Sārūpya** This is a type or state of liberation in which the liberated soul has the appearance or form like the deity. The Bhāgavata Purāṇa enumerates five such type **1** Salokata—Residence in the same region of the deity. 2. Samipata—Being in the proximity of the deity. **3** Sayujaya—Intimate union or absorption into thediety. 4. Sarupy—As above. 5. Sarstya—The last stage consisting of equality with the supreme being in power and all the divine attributes of the deity.

**Saruya** The name of a degraded class of Uriya Brāhmaṇas who cultivate with their own hands and serve also as brickmakers and bricklayers.

**Sarvabhūtadamana** Name of god Śiva.

**Sarvabhūtadamanī** Śakti goddess.

**Sarvabhūtadmana** Epithet of Śiva.

**Sarvabīja** Name of Mudrā Devī.

**Sarvadharasvarūpa** Yogini Śakti Goddess.

**Sarvadī** Name of Sun god.

**Sarvadrandrakṣayamkarī** Name of Goddess Devī.

**Sarvadrandrakṣyamkarī** Name of goddess Devī.

**Sarvadyajṛmbhinī** A Śakti.

**Sarvadyarañjanī** Goddess Śakti.

**Sarvadyavaśaṇikarnī** Goddess Śakti.

**Sarvadyonmadinī** Goddess Śakti.

**Sarvajñātma** Muni Sarvajnātma muni was a disciple of Sureśvarācārya, the direct disciple fo Śaṅkara to whom at the beginning of his work Saṁkṣepa Śarīraka, he offers salutation by the name Deveśvara, the work being a synonym of the word Sura in Sureśvara.

**Sarvakaraśanika** Name of Goddess Śakti.

**Sarvakarśanakmudrā** Mother Goddess.

**Sarvakarśanikā** Name of goddess Śakti.

**Sarvakhecarikā mudrā** Name of goddess Devī.

**Sarvamahaṅkuśa** Name of goddess Mudrā Devī.

**Sarvamaṅgalā** Name of Akṣaradevī.

**Sarvamaṅgalakāriṇī** Name of goddess Devī.

**Sarvamantramay** Name of goddess Śakti.

**Sarvamantramayī** Name of goddess Śakti in the Cakraratha.

**Sarvamariprasamani** An epithet of Parṇasavarī. See Parṇaśavarī.

**Sarvamedhas** Name of god who belongs to Sumedhasa group.

**Sarvamnayanivainis** Name of Lalitā.

**Sarvamohinī** Attribute of Kāma's arrow.

**Sarvamṛtyuprasamanī** Name of goddess Devī.

**Sarvanādamayī** Yogini Śakti Goddess.

**Sarvāṅgasundarī** A Devī in the Bindūcakra.

**Sarvāṅgasundarī** Name of goddess Śakti.

**Sarvapāpaharā** Name of goddess Devī.

**Sarvapātālā** Name of goddess Lalitā.

**Sarvaprapūrikā** Name of Mudrā Devī.

**Sarvarajanaśakti** Name of goddess Śakti.

**Sarvārthāsadhikā** Mother Goddess.

**Sarvasāmpattipūraṇi** A Śakti in the Cakratha.

**Sarvaśaṁkarī** Name of Mother Goddess.

**Sarvasamkṣobhinī** Name of goddess Devī.

**Sarvasammohinī** Name of goddess Devī.

**Sarvasampātpradā** A Śakti in the Bindūcakra.

**Sarvasambhagyadhāyinī** Name of goddess Devī.

**Sarvasapūrikā** Surname of Cakriṇī.

**Sarvasapūriṇī** Mother Goddess.

**Sarvasaubhāgyadhāyinā** A Devī in the Bindūcakra.

**Sarvasiddhipradā** A śakti in the Binducakra.

**Sarvasiddhipradhā** Name of goddess Devī.

**Sarvaiśvaryapradā** Mother Goddess.

**Sarvastambanaśaktikā** Name of Goddess Śakti.

**Sarvastivādīns** School of Buddhism. It is closely related to the school of Theravāda.

**Sarvatobhadrara** Name of a pleasing garden meant for Gods.

**Sarvatomukha** Name of sun god.

**Sarvatraga** Son of Dharmasvamā.

**Sarvavighnairvāriṇī** Name of goddess Devī.

**Sarvavighnavivariṇī** Name of goddess Devī.

**Sarvavṛka** Son of Bhīmasena and Kāśī.

**Sarvavyādhivināśinī** A Devī in the Sarvajñadyantaram.

**Sarvayonī** A Mudrādevī.

**Sarveśī** Mother Goddess.

**Sarveśpsitapradā** Mother Goddess.

**Sarvomadana Mudrā** Mother Goddess.

**Sarvonmadanasa** A Mudrādevī.

**Sarvonmadanasaśikhā** Mother Goddess.

**Śaryāti** Manu's son Śaryāti was a famous king. Four alleged descendants of Śaryāti are mentioned in 10 Purāṇas and Harivaṁśa, viz. Anārta, Rocamana, Reva and Raivata. These princes could not have been the descendants of Śryāti, the son of Manu, for the fourth of them, Raivata gave his daughter in marriage to Balarāma, the brother of Kṛṣṇa who lived age later. How they assigned to Śaryāti is not at all difficult to see. The Haihaya Yādavas developed into five well-known branches one of who was the Śāryata family. These princes must have belonged to this branch of the Haihayas and the sameness of the name Śāryata led the Pūraṇic editor too related them to Śaryāti, the son of Manu.

The fact that the Purāṇas locate these princes in Gujarat fully supports this view, for the Yādavas and Haihayas are well known to have settled in Gujarat. In fact, the Mahābhārata makes this mistake of the Purāṇas crystal clear when it goes a step further in making even Haihaya and Talajaṅgha, the ancestors of the Śāryata, Haihayas, descend from Manu's son Śaryāti.

**Śasabindu** Moon God.

**Śaśada** Hare eater. **2** A name given to Vikukṣi. **3** Name of a Ṛṣi.

**Śaśāṅka** Moon God.

**Śaśarakha** Hermits found in the side of river Ganges, when Mahāvīra they visited it were adepts in casting spells.

**Sa-shya-pa** Name of a Buddhist sect found in Tịbet.

**Śaśta** Name of God Rudra.

**Ṣaṣṭi** Ṣaṣṭi is peculiarly the goddess of married women, she is the giver of children, assists at childbirth, and is the guardian of young children. She is represented as a golden complexioned woman with a child in her arms riding upon a cat, hence no Hindu woman would under any circumstances injure that animal, lest she should offend the goddess and be made to suffer for it. Six times a year festivals in honour of Ṣaṣṭi are held, in addition to which, women who have lost their children by death worship her monthly. When a child is six days old, the father worships her, and when three weeks old, the mother presents offerings to her. The ordinary representative of Ṣaṣṭi is a stone about the size of a man's head, placed under a Banyan tree, which is decorated with flowers, and offerings of rice, fruit are made to it.

**Śāstra** A command, a precept, an institue, a religious or scientific treatise.

**Śāstrī** One who is versed in the śāstras, a learned man, a teacher.

**Śāstvekasāra** Name of a city that is full of gold found in the east of Meru on Mānsottara Mountain.

**Sāsvatas** See Sārasvatas.

**Sasvatī** Name of Goddess Śakti.

**Sasyahan** Eight son of Duhsaha and Kali. The words Sasyahan mean the crop destroyer.

**Śatabala** Name of a river.

**Śatabālaka** Disciple of Devamitra.

**Śatabalī** Name of a monkey.

**Śatadamstra** Son of Khas and a Rākṣasa in nature.

**Śatadhama** Raudraiśvarya Agni.

**Śata-Dhanvan** One armed with hundred bows also known as Śata Dhanu. He was a Yādava and the son of Hṛlika. His wife Śaibya had the tenacity of the immortal Savitrī her. The couples were devotees of Viṣṇu and once they met a heretic to whom Śatadhanvan talked but his wife Śaibhya turned her face away from him and look towards the sun. Some time later, he died and his wife committed Sati. She was born again as a princess with a knowledge of her past but her husband on account of his previous sins was born as a dog. She at once recognized him and placing a garland on his neck recalled to him his past life and revealed to him why he had been reduced to that miserable state. When he realized this, he was so mortified that he immediately died. Then he in turn was born as a jackal, a wolf, a crow and a peacock. In each of these forms his wife managed to recognize her husband and attempted to remain him of his past and she tried her best to regain for him his lost status of a human being. Finally he was born as a person of distinction and married her.

**Śatadṛkṣakra** Name of Indra with 1000 eyes, adopts Yoganidrā as his sister.

**Śataghnis** A stone or cylindrical piece of wood studded with iron pikes.

**Śataghnis** Sharp edged weapon that has four cubits with long and bristle with iron spike and axe so called because they are supposed to kill hundreds at a time.

**Śatagni** Slaying hundreds. A missile weapon used by Kṛṣṇa.

**Śatagopa muni** He was a pupil of Satari Suri, assigned to the end of the 16th century by Dasgupta, he wrote the Brahmalāśaṇa vākyartta saṅgraha.

**Śatakratu** Name of Indra, who killed the pupils of Sukarma for Adhyāya during Anadhyāya.

**Satakṛta** A Pruthuka god.

**Satakṛtra** Pṛthuka God.

**Satakṛtu** Name of Vyāsa. **2** Name of Lord Nārāyaṇa.

**Satamanyu** Name of Indra.

**Satani** The name of a class of Vaiśava śūdras, they are musicians and mendicants.

**Śataparvaṇ** Name of Indra.

**Śatarudra** Name of saṁhitā found in Śiva Purāṇa. It consisted of 3000 verses.

**Śatasaṅkhyās** A class of deities.

**Śatasmkhyā** A group of Gods.

**Śatbala** A sacrifice consisting of the five offerings of the Pañcabala with a man and a woman added.

**Sathya nāthar** Name of siddhar found in Tamil literature. He was known for his medical works.

**Satī** Son of Vasiṣṭha. A priest and eldest son of Vasiṣṭha and Arundhati. Father of Parāśara through Adṛśyanti, a sage by tapas, a Vedavyāsa. Heard the Vāyu Purāṇa from Dakṣa and narrated it to Parāśara in embryo a resident of Brahmakṣetra, cursed King Kalmāṣa pada struck him with a whip, and he cursed the king to become possessed by a man eating Rākṣasa. He himself became the first victim of the monster he had evoked. **2** Weapon in the hand of Chandikā. **3** An Ajitadeva. **4** A resident of Brahmakṣetra. **5** Goddess as potency in all creatures; by worshipping her in any manner one get salvation, by worshipping her Śiva became Ardhanārīśvara, as also other gods like Brahmā, known as Tripura; mind born daughter of Brahmā by name Prakṛti; was born during the course of churning of the ocean, known also as Bhagavatī and Māyā, angry at not getting a share in the Yajña of Yuvāśasva, but appeased by Brahmā that she may be propitiated with paśu, offerings. A number of Śaktis mounted on cuckoos, swans, mongooses followed Lalitā's army. **6** The balance of a scale. **7** The name of Vyāsa in the 25th Dvāpara. **8** Wife of gods generally.

**Satī** Daughter of Dakṣa and wife of Rudra (i. e.) Śiva. The Viṣṇu Purāṇa states that she abandoned her body in consequence of the anger of Dakṣa. She then became the daughter of Himāvata and Mainā. She was named as Umā and married Śiva. The authorities generally agree that she died or killed herself in consequence of the quarrel between her husband and father, and the Kāśī Khaṇḍa, a modern work represents that she entered the fire and became a Satī.

**Satjug** A Hindi form of Satya Yuga.

**Satnāmī** A worshipper of the true name; the name of a set allied to the Rayadāsīs.

**Satori** The goal of Zen Buddhism. Astate of consciousness beyond the plane of discrimation and differtiation.

**Satra** Name of a sacrifice. **2** Son of Svayambhuva Manu. **3** One of the ten sons of Kardama.

**Satrājit** Son of Nighna. In return for praise rendered to the sun he beheld the luminary in his proper form, and received from him the wonderful Syamantaka gem. He lost the gem, but it was recovered and restored to him by Kṛṣṇa. In return he presented Kṛṣṇa with his daughter Satyabhāmā to wife. There had been many suitors for this lady's hand, and one of them named Śatadhanvan, in revenge for her loss, killed Satrājit and carried off the gem, buy the was afterwards killed by Kṛṣṇa.

**Satrājit** The eldest grandson of king Anamitra of the Sātvat race of the Yadu family line. He gave his daughter Satyabhāmā to Kṛṣṇa. He was killed by Śatadhānava.

**Satrājitī** A queen of Kṛṣṇa.

**Śatrudra** A class of Rudra.

**Sattva** Goodness, one of the guṇas of Prakṛti.

**Sāttvata** Name of Kṛṣṇa.

**Satu** Son of Manu.

**Śatudrī** River which flows form the Himālayas.

**Saturn** Saturn was born of the womb of Sañjñā by the Sun.

**Satvatasaṁhitā** This saṁhitā is said to have been taught by the lord at the request of Saṁkarṣaṇa. It contains 25 chapters and describes the forms of worshipping Nārāyaṇa in all his four Vyuha manifestations. Īśvara saṁhitā says that originally there existed Ekāyana veda which was the soruce fo the Vikaravedas and as such Vasudeva withdrew the Ekāyana and then taught it to only some selected persons.

**Satwai** A goddess who presides over the destinies of new born children.

**Satya yuga** Another name of the first or Kṛta age.

**Satyabhāmā** Daughter of Satrājit. She was married to Kṛṣṇa and had mother of 6 sons and 4 daughters. See other details.

**Satyabhāmā** One of the eight chief wives of Kṛṣṇa, the daughter of Satrājit. After the death of Kṛṣṇa she burnt herself on his funeral pyre.

**Satyadṛṣṭi** Pruthuka God.

**Satyahita** Son Ṛṣabha, and father of Pūṣpavan. **2** Son of Satyāśravas who taught him the Ṛg saṁhitā as he learnt it from his father. **3** Son of Pūśpavan and father it Sudhanva.

**Satyaloka** The residence of Brahmā.

**Satyasiddhi** School of Buddhism. This school is also known as Satyasiddhi of Harivarman, a native of Central India, who, according to a Chinese source (San-yin) lived 890 years after the death of the Buddha. He was thechief disciple of Kumāralabdha, a leader of the Hīnayānists in Kashmir. He is described by some to be a follower of the Bahusrutiyas and by others to be a Sautrāntika. Some also maintain that he adheres to the Hīnayāna doctrine with the help of the Mahāyāna.

**Satyavān** The son of Dyumatsen of the country of Śālva. He was also known as Chitrāśava. He was the husband of Savitrī, the daughter of king Aśvapati and through her power he became long lived although destined to die early.

**Satyāvatī** Wife of Parāśara, and mother of Vyāsa, in her previous birth Acchoda, the mind born daughter of the Pitṛs.

**Satyavatī** The daughter of Uparichara born from a fisherwoman. She was also known as Matsyagandhā, Yojangandha and Gandhāvatī. Before she was married Vyāsa was born to her from the Ṛṣi Pārāśara. Afterwards she was married to King Śāntanu and had from him two sons Chitrāṅgad and Vichitravīrya.

**Satyavatī paṇḍita** An important disciple of Viṣṇusvāmin.

**Satyavrata** A king of the solar race descended from Ikṣavāku. He was father of Hariścandra, and is also named Vedas and Triśaṅku. According to the Rāmāyaṇa, he was a pious king, and was desirous of performing a sacrifice in virtue of which he might ascend bodily to heaven. Vasiṣṭha, his priest, declined to perform it, declaring it impossible. He then applied to Vasiṣṭha's sons, and they condemned him to become a Cāṇḍāla for his presumption. In his distress and degradation he applied to Viśvāmtira, who promised to raise him in that form to heaven. Viśvāmitra's intended sacrifice was strongly resisted by the sons of Vasiṣṭha, but he reduced them to ashes, and condemned them to be born again as outcastes for seven hundered births. The wrathful sage bore down all other opposition, and Triśaṅku ascended to heaven. Here Indra and the gods, but Viśvāmitra in fury declared that would create 'another Indra, or the world should have not Indra at all' opposed his entry. The gods were obliged to yield and it was agreed that Triśaṅku, an immortal, should hang with his head downwards and shine among some stars newly called into being by Viśvāmitra. The Viṣṇu Purāṇa gives a more simple version. While Satyavrata was a Cāṇḍāla and the famine was raging, he supported Viśvāmitra's family by hanging deer's flesh on a tree on the bank of the Ganges, so that they might obtain food without the digression of receiving it from a Cāṇḍāla, for this charity Viśvāmitra raised him to heaven. Satyavrata or Triśaṅku when a prince attempted to carry off the wife of a citizen, in consequences of which his father drove him from home not did Vasiṣṭha, the family priest, endevaour to often the father decision. The period of his exile was a time of famine and he greatly succored the wife and family of Viśvāmitra, who were in deep distress while the sage was absent far away. He completed his twelve years, exile and penance, and being hungry one day, and having no flesh to eat, the killed Vasiṣṭha's wondrous cow, the Kāmadhenu, and ate there of himself and gave some to the son of Viśvāmitra. In this sage Vasiṣṭha gave him the name Triśaṅku, as being guilty of three great sins. Viswamitra was gratified by the assistance which Satyavrata had rendered to his family : "he installed him in his father's kingdom and in spite of the resistance of the gods and of Vasiṣṭha, exalted the king alive to heaven". A monarch of the solar race. In the Viṣṇu Purāṇa, Satyavrata while still a Cāṇḍāla, assisted Viśvāmitra's family during a famine by giving them some food as a gift, which he managed to pass to them by hanging on to a tree so that it would not be interpreted as a present directly handed over by a Caṇḍāla to a Brāhmaṇa.

**Sauba** Son of Earth.

**Saubha** Name of an aerial magical city apparently first mentioned in the Veda.

**Saubhāgyabhuvaneśvarī** Goddess.

**Saubharī** A devout sage, who, when he was old and emaciated was inspired with a desire of offspring. He went to king Mandhātrī, and demanded one of the fifty daughters. Afraid to refuse and yet unwilling to bestow a daughter upon such a suitor, the king temporized, and endeavoured to evade the request. It was at length settled that, if any one of the daughters should accept him as a bridegroom, the king would consent to the marriage. Saubharī was conducted to the presence of the girls, but on his way he assumed a fair and hand some form, so that all the girls were captivated, and contended with each other as to who should become his wife. It ended by his marrying them all and taking them home He caused Viśvakarmā to built for each a separate palace, furnished in the most luxurious manner, and surrounded with exquisite gardens, where they lived a most happy life, each one of them having her devoted to their and her only. By his wives he had a husband and fifty sons, but as he found his hopes and desires for them to daily increase and expand, he resolved to devote himself wholly and solely to penance and the worship of Viṣṇu. Accordingly, he abandoned his children and retired with his wives to the forest.

**Saudā** Saudāsa, the son of Sudās, was according to Bhāgavata Purāṇa the 8th descendant from Bhagīratha who brought the Gaṅgā to the earth. His real name was Mitraśāha but he came to be known as Kalmaṣapāda. The legend of king Mitraśāha, better known as Kalmaṣapāda is given details in the Śiva Purāṇa. The main facts as given in the Mahābhārata are as follows; Mitraśāha and queen Madyanti a happy royal couple was ruling over Ayodhyā. on one occasion, while the king, dog tired with the fatigue of hunting was returning, he was confronted by a sage Śakti at a narrow. The quarrel arose who was to give way to whom and the enraged sage cursed the king to be a demon. Vasiṣṭha's rival Viśvāmitra instigated a demon Kiṅkara to possess the king and made him serve human flesh to a sage who cursed the king to be an ogre Viśvāmitra instigated him to eat Śakti and the rest of the sons Vasiṣṭha. When he approached to eat up Vasiṣṭha, he sprinkled him with water charged with a mantra and restored him to his original status as king of Ayodhyā. Unfortunately during his demonic state king Mitrasaha ate up a Brāhmaṇa out of a couple at the time of their sexual intercourse. The Brāhmaṇa woman Aṅgīrasi cursed him that he would meet death if he touched a woman. Hence he had to request Vasiṣṭha to procreate a son from his queen Madayanti. The Bhāgavatā Purāṇa agrees with this basic episode.

**Saugata** A follower of Sugata, the name of a formerly existing sect, resembling or identical with the Buddhists.

**Saulusā** Name of an Apsarās.

**Saumyajamātrī** Muni surname of Manavala Mamunigal.

**Saumyaka** Form of pedestal.

**Śaunaka** It is a branch of Atharvaṇa Veda. The literature of Śaunaka branch consists of Saṁhitā, Brāhmaṇa, Upaniṣads, Kalpas, Lakṣaṇagranthas, Pariśiṣṭas and Bhāṣya. The Śaunaka saṁhitā of Atharvaṇa Veda was first published in Berlin. Afterwards some sub-treatise followed it. The Gopatha Brāhmaṇa, Kauśika-sūtra, Vaitānasūtra, Upaniṣads, Atharvapariśiṣṭa, and Lakṣaṇagranthas of Atharvaveda, were perhaps published in foreign countries.

**Śaunaka** Disciple of Devadarśa. He divided the saṁhitā into two and handed over one Babhru. The intelligent sage transferred the second Saṁhitā to a disciple to Saindhavayanā **2** Sage who was descendant of Bhṛgu. He was son of Śunaka and the grandson of Gṛtsmada. His pupil was Āśvalāyana. There was a family of the name and the works attributed to Śaunaka are probably the productions of more than one person.

**Saunanda** Name of a weapon used in the warfare. It is generally used by Balarāma that is club like in nature.

**Saura** A worshipper of the sun, the name of a sect formerly numerous in the peninsula of Kāthiāwār, they are said to have been of six classes, the first worshipping the rising sun as a type of Brahmā the second the meridian sun as Īśvara, the third the setting sun as Viṣṇu, the foruth all the preceding three as Trimūrtī, and the marks on his surface, as his hair, beard etc. the sixth, in opposition to the last, meditated on a mental luminary, and stamped circular orbs upon their bodies with hot irons.

**Sauravyī** Name of an Apsarās.

**Śautānakas** Celestial tree found in the Saugandhī.

**Sauti** Name of the sage who repeated the Mahābhārata to the Ṛṣis in the Naimiṣa forest.

**Sautrāntika** Sautrāntika doctrine of Buddhism as described by Dharmakīrtti and Dharmmottara that is probably the only account of systematic Buddhist logic that is now available to us in Sanskrit, inference is divde into two classes called Svārthānumāna and Parāthānumāna.

**Savarṇa** Wife of the sun. ' The female of like appearance' whom Saraṇyu, wife of Vivasvat, substituted for herself when she fled. Manu was the offspring of Savarṇa. This is the version given in the Nirukta. In the Viṣṇu Purāṇa, Savarṇa is daughter of the ocean, while of Prāchīnabarhīs, and mother of the ten Prachetās. **2** Son of Prajāpati.

**Savarṇi** Disciple of Khaḍga. It has four sections. In the alternate reading they are futile in the same way as the branches of the Vedas. It comprises of four thousand verses.

**Savibhāṣa** Name of Sun.

**Savitrī** The holy verse of the Vedas commonly called Gāyatrī. **2** A name of Śatarūpā, the daughter and wife of Brahmā, who is sometimes regarded as a personification of the holy verses. **3** Daughter of King Aśvapati, and lover of Satyavān, whom she insisted on marrying, although she was warned by a seer that he had only one year to live. When the fatal day arrived, Satyavān went out to cut wood, and she followed him there he fell dying to the earth, and she, as she supported him, saw a figure, who told her that he was Yama, king of the dead and that he had come for her husband's spirit. Yama carried off the spirit towards the shades, but Savitrī followed him. Her devotion pleased Yama, and he offered her any boon except the life of her husband. She extorted three such boons from Yama, but still she followed him, and he was finally constrained to restore her husband to life.

**Savitrīpati** A name of Brahmā.

**Śavolāśva** Son of Aykṣit and Parīkṣit.

**Savraṇa** Name of Sūrya. **2** Name of God Agni.

**Savraveyī** Name of an Apsarās.

**Savyśaci** Arjuna, in the disguise of a hunter killed Mūka and three crores of Manivartana country.

**Scar** Symbol in the neck of Śiva.

**Sehersai** The name of the division of the Parsis who reject Jamasp's reform of the calender, they form a very large majority of the race, and are known also as Rasami.

**Senāmin** Rudra.

**Senānī** Name of Vighneśvara. **2** Name of Rudra.

**Sendalaṅkārama muni mutt** This mutt is found in Mannar kovil.

**Śeṣa** King of the serpent race and of the infernal regions called Pātāla. A serpent with a thousand heads which is the couch and canopy of Viṣṇu whilst sleeping during the intervals of creation. Sometimes Śeṣa is represented as supporting the world, and sometimes as upholding the seven hells. Whenever he yawns he causes earthquake. At the end of each kalpa he vomits venomous fire which destroys all creation. when the gods churned the ocean they made use of Śeṣa as a great rope, which they twisted round the mountain Mandara, and so used it as a churn. He is represented clothed in purple with white necklace, holding in one hand a plough and in the other a pestle. He is also called Ananta 'the endless' as symbol of eternity. His wife was named Ananta-śirasa. He is sometimes distinct from Vāsuki but generally identified with him. In the Purāṇas he is said to be the son of Kāśyapa and Kadru, and according to some authorities he was incarnate in Balarāma. His hood is called 'Maṇidvīpa' the island of jewels and his palace Maṇibhītti, jewelled walled, jewel palace.

**Seta-Gait** Gait found in the scandal prone and not modeled on the Batavia Gītā. They discuss about the ultimate reality styled as Śiva.

**Sevalabhakkhī** Hermits. They lived by eating moss.

**Seven mothers** Spatamātṛkās.

**Seven sisters** Spatamātṛkās.

**Śābān** The eigth month of the Musalmān year, following Rajjab.

**Śabarī** A female Bhīla and the maid of the sage of Mātaṅga who lived near the Pampā lake. She was a great devotee of Rāma.

**Ṣadānana** Epithet of Skanda.

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**Ṣaḍaraṇya** Nandī was cursed by Śiva to become a stone; he accordingly became a mountain called Nandī Durgā. Viṣṇu interceded on his behalf and Śiva ordered Gaṅgā who was with in his matted hair to fall on the mountain and to wash away the fault of Nandī. Gaṅgā replied that if she would descend on earth, she might run between them to the sea.

**Shafāī** The third of the Sunni schools, that founded by Shafāī. It is the Arabian school, and to it belong those nuermous classes in southern India which are descended from Arab settlers or from Hindus convereted to Islam by the Arabs.

**Shāh Ināyet** Sūfī saints.

**Shāh Latīf** Sūfī saints.

**Shaiangphra** A Khyoungtha priest, they shave the head and wear saffron coloured robes.

**Shaikh** An elder, the designation of those Musalmāns who profess to be descended from the first or second caliphs or from the prophet's uncle Abbās. They follow all callings and are founded in every grade of life. Also another name for Shaikhada.

**Śākini** Goddess with eyes looking as kance.

**Śakuni** The son of king Subal, of the country of Gāndhār, the brother of Gāndhārī, the wife of Dhṛtarāṣtra, and Duryodhana's maternal uncle. He induced Duryodhana to gamble with Dharma. He was an expert deceitful gambler. He was killed by Sahadeva.

**Shams Tabriez** Sūfī saints.

**Shanmatura** Epithet of Skanda.

**Shaṭkoṇa** A hexagon, connected with image of Sudarśaṇa.

**Shatrughna** The son of king Dāśaratha, of his second wife Sumitrā. He killed Lavaṇāsura. While Rāma led the life of an exile he reigned in his name like Bharata. He founded the country of Śūrasen and made Mathurā its capital.

**Shawwāl** The tenth month of the Musalmān year, the first day of which, following Ramazān the month of fasting is held as a festival thrid-a-lofitr.

**She-lun** Name of a Buddhist sect found in China.

**Shiāh** A follows, meaning a follower of Ali, the son-in-law of Muhammad, the name of the second great division of the Muhammadans. The prime cause of separation was Ali refusal to subscribe to the condition that, if elected to succeed Muhammad, he would govern according to the tradition of Arab society. He was the catholic as opposed to the national cause. The Shiāhs do not acknowleged the prophet's actual successors, the Ḳhalifās Abubakar, Umar and Usmān, but hold that Ali was the rightful head of Islām from the date of Muhammad's death beginning with Ali, they recognize a successon of twelve Imāms. They do not reject the sunnah wholly, but only those parts of it supposed not to have the approval of Ali. On the death of the sixth Imām the majority of the Shiāhs acknowledged his second son as Imām, but the majority of the Shiāhs acknowledge his second sons as Imām, but a minority following the eldest sons's son Ismāil, succeeded and formed the Ismāil sect. These again, on a dispute as to succession between two brothers, Nazar and Mustali, at the close of the elveneth century, divided into two branches—the Nazarian represented in India by the Khojas, and the Mustalian, represented in India by the Voras.

**Shiang** A religious ceremony.

**Shiangrahpo** A religious ceremony among the Khyoughthas, by which a boy or man assume for a time the dress and manner of life of a priest.

**Shield** Weapon in the hand of Bhūtamātā, Urga. Cāmuṇḍā, Mahālakṣmī, Gajamūrtī, Mahīṣāsuramardinī, Kālagnirudra, Raghu, Skanda.

**Shingon** Name of a Buddhist sect found in China.

**Shirgavera** Name of a city, ruled by King Guha.

**Śiśupāla** The son of Damaghoṣa, and Vasudeva's sister's son, and the king of the country of Cedī. Rukmiṇi was his bethrothed wife, but Kṛṣṇa took her away and after that he became Kṛṣṇa's enemy. At the royal sacrifice of the Pāṇḍavas, Kṛṣṇa was given the first honour, therefore he insulted Kṛṣṇa and the latter killed him.

**Śiva** The name Śiva is unknown to the Vedas, but Rudra, another name of this deity, and almost equally common, occurs in the Veda both in the singular and plural and from these the great deity Śiva and his manifestations, they Rudras have been developed. In the Ṛgveda, the word Rudra is used for Agni, and the Māruts are called his sons. In other passages he is distinct from Agni. He is lauded as 'lord of songs', the lord of sacrifices, who heals remedies, is brilliant as the sun, the best and most bountiful of gods, who grants prosperity and welfare to horses and sheep, men, women and cows, the lord of nourishment, who drives away disease, dispense, remedies, and removes sin, but, on the other hand he is the wielder of the thunderbolt, the bearer of bow and arrows, and mounted on the chariot is terrible as a wild beast, destructive and fierce. In the Vedas the following account of Rudra's origin is given" : The lord of beings was a householder and Uṣā was his wife. A boy was born in a year. The boy wept. Prajāpati said to him "Boy, why don't weep since thou hasn't been born after toil and austerity?" The boy said" My evil has not been taken away, and a name has notion given to me. Give me a name. Prajāpati said, "Thou art Rudra. He was Rudra because he wept from Rud to weep" Many hymns of the Ṛgveda are addressed to Rudra. "What can we utter to Rudra" runs one "the intelligent, the strong, the most bountiful, which shall be most pleasant to his heart, so that Aditi may being Rudra's healing to our cattle and men and kine, and children? We seek from Rudra, the lord of songs, the lord of sacrifice, who possess healing remedies, his auspicious favour; from him who is brilliant as the sun, who shines like gold, who is the best and most bountiful of the gods. In the Yajurveda there is a long prayer called Śatarudrīya which is addressed to him and appeals to him under a great variety of epithets. He is auspicious not terrible, the deliverer, the first divine physician, he is blue necked and red coloured, who has a thousand eyes and bears a thousand quivers, and in another hymn he is called Tryambaka, the sweet scented increased of prosperity 'a medicine for kine and horses, a medicine for men ease to rams and ewes'. In the Atharavaṇa Veda he is still the protector of cattle, but his character fierce god, who is besought to be take himself elsewhere, and not to assail mankind with consumption, poison, or celestial fire. The Brāhmaṇas tell that when Rudra was born he wept, and his father, Prajāpati, asked the reason, and on being told that he wept because he had not received a name his father gave him the name of Rudra (from the root rud, weep). They also relate that at the request of the gods he pierced Prajāpati because of his incertitude intercourse with his daughter. In another place he is said to have applied to his father eight successive times for a name and that he received in succession the names Bhava, Śarva, Pāśupati, Ugradeva, Mahādeva, Rudra, Īśāna, and Asani. In the Upaniṣads his character is further developed. He declares to the inquiring gods, 'I alone was before (all things) and I exist and I shall be'. No other transcends me. I am eternal and not eternal, discernible and undiscernible, I am Brahmā and I am not Brahmā. Again it is said, 'He is the only Rudra, he is Īśāna, he is divine, he is Maheśvara, he is Mahādeva'. There is only one Rudra;—there is no place for a second. He rules this fourth world, controlling and productive; living beings abide with him, united with him. At the time of the end he annihilates all worlds, the protector'. 'He is without beginning, middle or end, the one, the pervading the spiritual and blessed the consort of Umā, the supreme lord the three-eyed, the blue throated, the tranquil. He is Brahmā, he is Śiva, he is Indra, he is undecaying, supreme, self resplendent, he is Viṣṇu, he is breath, he is the spirit, the supreme lord, he is all that hatch been or that shall be, eternal. Knowing him, a man overpasses death. There is no other way to liberation'. In the Rāmāyaṇa, Śiva is a great god, but the references to him have more of the idea of a personal god than of a supreme divinity. He is represented as fighting with Viṣṇu, and as receiving worship with Brahmā, Viṣṇu and Indra, but he acknowledges the divinity of Rāma, and holds a less exalted position than Viṣṇu. In the Mahābhārata also gives Viṣṇu the highest honour upon the whole. But it has many passages in which Śiva occupies the supreme place, and receives the homage and worship of Viṣṇu and Kṛṣṇa. Mahādeva it says 'is an all-pervading god yet is nowhere seen, he is the creator and the lord of Brahmā, Viṣṇu and Indra, whom the god, from Brahmā to the Piśācas, worship'. The rival claims of sieve and

Viṣṇu to supremacy are clearly displayed in this poem and many of those powers and attributes are ascribed to them which were afterwards of widely developed in the Purāṇas. Attempts also are made to reconcile their conflicting claims by representing Śiva and Viṣṇu, Śiva and Kṛṣṇa, to be one, or, as it is expressed at a later time in the Harivaṁśa, there is 'no difference between Śiva who exists in the form of Viṣṇu, and Viṣṇu who exists in the form of Śiva'. In the Purāṇas while Rudra is used as a synonym of Śiva, he is also spoken of as a son of Brahmā. One myth, relates that Brahmā by severe austerities propitiated Śiva who was requested to be born of Brahmā, Śiva having already given the promise of granting any boon Brahmā desired, agreed, and added a curse by which the first of the triad lost his fifth head. The Purāṇas distinctly assert the supremacy of their particular divinity, whether it is Śiva or whether it is Viṣṇu, and they have developed and amplified the myths and allusions of the older writings into numberless legends and stories for the glorification and honour of their favorite god. In the Bhāgavata Purāṇa, Śiva, on learning of Umā's death, became so furious that, through the agency of Vīrabhadra, whom he had created from a lock of his own hair, had Dakṣa, Bhṛgu and their sacrifice destroyed. Then in utter remorse of Umā, Śiva proceeded to the Himālayas where he became immersed in deep meditation and subsequently Umā was reborn as Pārvatī, the daughter of Himāvat and Mainā. In the Vāmana Purāṇa Śiva and Pārvatī are depicted as living together as man and wife but, as a result of Umā's death, Śiva had become utterly insensible to passion. To kindle this, the gods instigated Kāma, to ashes with one glance from his third eye. Thus slowly the supremacy of Śiva came to be revived in the Purāṇa, which also defined his personality. In the Bhāgavata Purāṇa, he is called the son of Kāśyapa and Aditi, of a dark and red complexion, with triple eyes four, head, with four hands, the back two classing water lilies while the front ones dispensed favour and protection poses. But in the Viṣṇu Purāṇa he is shown as having married Saṁjñā and his brilliance was reduced by her father Viśvākarma, as she could not withstand alluding to a reduction of his influence. The Rudras of the Vedas into the great and powerful god Śiva, the third deity of the Hindu triad, and the supreme god of his votaries. He is shortly described as the destroying principle but his powers and attributes are more numerous and much wider. Under the name of Rudra or Mahākāla, he is the great destroying and dissolving power. But destruction in Hindu belief implies reproduction; so as Śiva, the auspicious he is the reproductive power which is perpetually restoring that which has been dissolved and hence he is regarded as Īśvara, the supreme lord, and Mahādeva the great god. Under this character of restorer he is represented by the symbol of Liṅga or phallus, typical of reproduction, and it is under this form alone, or combined with the yoni or female organ, he representative of his śakti, that he is everywhere worshipped. Thirdly, he is the Mahā-yogī, the great ascetic, in whom is centered the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels an miracles are worked, the highest spiritual knowledge is acquired and union with the great spirit of the universe is eventually gained. In this character he is the naked ascetic Digambara cloth with the elements or Dhurjati, loaded with matted hair' and his body smeared with ashes. His first or destructive character is sometimes intensified, and he becomes Bhairava, 'the terrible destroyer' who takes a pleasure in destruction. He is also Bhūteśvara, the lord of ghosts and goblins. In these characters he haunts cemeteries and places of cremation, wearing serpents round his head and skulls for a necklace, attended by troops of imps and trampling on rebellious demons. He sometimes indulges in revalry, and, heated with drink, dances, furiously with his wife Devī the dance called Tāṇḍava, while troops of drunken imps' caper around them. Possessed of so many powers and attributes, he has a great number of names, and is represented under a variety of forms. One authority enumerates a thousand and eight names but most of these are descriptive epithets, as Tri-lochana, the three eyed, Nīla-kaṇṭha, the blue throated and Pañcānana, the five faced. Śiva is a fair man with five faces and four arms. He is commonly represented in pruned thought with a third eye in the middle of his forehead, contained in or surmounting by the moon's crescent; his matted locks are gathered up into a coil like a horn, which bears upon it a symbol of the river Ganges, which he caught as it fell from heaven; a necklace of skulls, hangs round his neck and serpents twine about his neck as a collar, his neck is blue from drinking the deadly poison which would have destroyed the world, and in his hand he holds a trisula or trident called Pināka. His garments is the skin of a tiger, a deer, or an elephant, hence he is called Kṛttivāsas, sometimes he is clothed in a skin and seated upon a tiger-skin and he holds a deer in his hand. His bull Nandī generally accompanies him. He also carries the bow Ajagava, a drum, in the shape of an honor glass the Khaṭvāṇga or clubs with a skull at the end or a cord foils binding refractory offender. His pramathas or attendants are numerous, and are imps and demons of various kinds. His third eye has been very destructive. With it he reduced to ashes Kāma, the god of love, for daring to inspire amorous thoughts of his consort Pārvatī while he was engaged by its glance at one of the periodical destruction of the universe. He is represented to have cut off one of the heads of Brahma for speaking disrespectfully, so that Brhamā has only four heads instead of five. His heaven is on mount Kailāśa. Śiva has been known by several names, some of which may be noted. The images of Śiva can be roughly classified according to their gaṇa and disposition. The icons of Śiva are either in standing or seated poses only as there are no mūrtīs of Śiva in reclining pose. The entire range can be divided into five divisions—Anugraha Mūrtīs, Nṛtya Mūrtīs, Saṁhāra Mūrtīs, Śāntha Mūrtīs, Ugra Mūrtīs. In each group, excepting the last one, which is only one of the several forms of Nṛtya or dancing images are either in standing or seated posture. In Sthānaka mūrtis, there are a few important types that are interesting to study Liṅgodhava mūrti Lingodhava Mūrti is the manifestation of Śiva as liṅga. This is to represent the form of Śiva while he appeared to Brahmā and Viṣṇu, when both of them sought to find out the upper and lower height of Śiva's form. It is said that Brahma as a swan flew in the air and Viṣṇu as Varāha, dived deep into the depths of the earth for this purpose. The mūrti is represented as a four armed figure with are and antelope in the upper two hands, set inside a liṅga form. The lower portion of the legs below the ankles are shown as being hidden in the ling portion. Out of this Liṅgodbhava mūrtī is believed to have evolved the Ekapāda Mūrti (one-footed) or the Ekapāda Trimūrti. In the latter especially Śiva's superiority is again asserted. Ekapāda Trimūrti; In the Ekapāda Trimūrti image, the deities Brahmā and Viṣṇu appear with folded hands as issuing forth from the waist of Śiva as can be seen in specific saivites temple. Candraśekhara Mūrti. This is the representation of Śiva having Candra or the moon as his head ornament. There are two types of this image-Kevala, when Śiva alone is represented and Umasahita-when he was Umā at his side. According to the Kāśyapa śilpa of the Aṁśumat-tantra, he stand son a pedestal with level feet. Samapada, holding the antelope and the kettledrum in the back arms while the fore ones are in abhaya and varada poses. The cresent moon decorates the Jaṭāmakuṭa and the deity has a very pleasing appearance. Pāśupata Mūrti.

**Śmukṣa** Serpent and son of Vāsuki.

**Ṣoḍaṣabhuja** Form of Durgā .

**Śoḍaṣabhuja-Durgā** A form of Durgā.

**Shuka** Son of Vyāsa. He was a born philosopher and a celibate till death. Rambhā a heavenly damsel was frustrated in her attempt to seduce him. Vyāsa taught him the Bhāgavata, and he read it to king Parīkṣit.

**Śukra** The son of the Ṛṣi Bhṛgu and Pulomā. He was the preceptor of the demons. His daughter was Devayāni born from his wife Jayanti, the daughter of Indra.

**Śūrpaṇakhā** Sister of Rāvaṇa, king of Laṅkā and of Khara, the king of Janasthāna. These Rākṣsas were probably barbarian kings reigning in the southern India whom Rāma killed and extended his conquests.

**Śībī** Son of Drasdvati and Uśīnara, known for his munificence. He had complete knownedge of Yoga and father of Vṛṣadarbha and had three sons. His capital was Śilapuram and he engaged in the sacarifice with Vasumat, Aṣṭaka and Pratardana when his grandfather Yayāti fell from heaven. He discoursed with Yayāti about the other worlds, went to heaven in a golden chariots and attain the gift of heaven. **2** Son of Cakṣuṣa Manu. **3** The Indra of the epoch of Tamasa Manu. **4** Son of Prahlāda. **5** Son of Mādrī and Vṛṣṇi. **6** Son of Garga. **7** Son of Kuru and Agneyi.

**Siddha** The Brahma Purāṇa reads as a presidng deity of Sarvaroharacakra. 2 According to Vāyu Purāṇa it is a surname of Kumārī.

**Siddha senānī** A name of Durgā.

**Siddhaloka** It is a permanent residence of Nārada.

**Siddhapadam** The holy spot found on the eastern side of river Sarasvatī. According to Bhāgavata Purāṇa, Devabhūtī who attained nirvāṇa in this place.

**Siddhars** The siddhars are yogis endowed with and practicing miraculous powers of eight kinds. The eight siddhis are anīmā, which enables one to make his way into solid rocks, lahima, with which one can ascend to the sun's sphere upon a sunbeam, Mahimā with which one can swell himself to any size to occupy all space, prāpti, with which one can touch the moon with his finger tips, prakamia, with which one can float under the earth as in water, Vasita with which one can use the power over the element and elemental beings. Īṣṭa, with which one can command inanimate objects, and yatra-karma-vasayita, with which one can transformer do anything. Their power are described in Thayumanavar's Siddharkanam. The nine famous siddhars are Sthaynāthāra, Sakothanāthār, Athināthāra, Anathināthār, Vakulināthār, Mathankanāthār, Macchendranāthār, Kadernthranāthār and Korakkanāthār. These were experts in medicine an dalchemy, and their medical works are a min of information on the healing of various disease. Usually the Siddhars are counted eighteen, called Panthinenn siddhār. Besides the nine mentioned above the other popular siddhārs are Karur siddhar, Pulippani siddhar, Pambati siddhar, Kuthambi siddhar and Ahappel Siddhar. Agasthiyar, Pulasthiyar, Theraiyar, Yukimini, Maccha muni, Saddai muni, Nandīmular, Caṇḍdikesar, Idaikkadar, Kapilar, Pūsundi muni, Roma Ṛṣi—these were of ancient times. The Siddha schools traces its descent form Śivanar as the authro of seven lakhs of verse on medicine alchemy, mantra, kalpa and Yoga Nandi, Śaṅkara, Santhār, Sanarkumara, Tirumulār, Pahtanjali, Agathiār, Pualtthiār, Pūsundar, Kalaṅgi, Pokar, Konganar, Karuvurara, Thanavanthiri, Sattaimuni, Theaiyār, Yugimuni and other siddhars filled the Tamil language with the multitudes of their medicial and scientific works based on Śivanar's.

**Siddhāśrama** Name of a place where Viṣṇu is said to have incarnated as Vāmana at this place. 2 A hermitage said to be situated in the Himālaya between Kañcanajaṅagā and Dhavalagiri, on the bank of a river called Mandākini.

**Siddhi** Wife of Bhaga as read in Bhāgavata Purāṇa. 2 According to Brahmā, Vāyu and Viṣṇu Purāṇa, she was daughter of Dakṣa, who was married to Dharma and mother of Sukha. **3** The Brahma Purāṇa reads as the wife of Kāma. **4** The Brahma Purāṇa reads the name of devī in the Cakrajaratha. **5** The Brahma Purāṇa reads a name of Kāla of Brāhmaṇa **6** The Matsya Purāṇa reads a mind born mother **7** Female deity connected with images of Lakṣmī Nārāyaṇa. **8** The extraordinary powers of the mind. The tantrics claimed that by intense meditation they could acquire uncanny and uncommon powers of travelling to distant places. They were said to be eight in number in early wroks like the yogasūtra claimed to be the earliest works on psychic exercises but, in creased to 34.

**Siddhi sādhya** Diagram connected with mantra.

**Siddhidāyinā** Form of Durgā.

**Siddhimatī** The Brahma Purāṇa reads as the wife of Mātaṅga and mother of Laghuśyāmā.

**Siddhis** Superhuman power also called Vibhutis. The following 8 super-normal or mystic powers. They were— **1** Animā, 2, Laghimā, **3** Mahimān, 4. Prajāpti, 5. Vasita, 6. Iṣitva, 7. Sarvakāmāvasayita, 8. Prakamyā.

**Sighṛya** Name of Rudra on the Ṣoḍaśa cakra.

**Sihala saṅgha** Name of a Buddhist sub-sect found in Burma.

**Sijdaḥgaḥ** A place for praying.

**Sikh** The name of religious sect founded in the Panjab at the end of the 15th century by Nānak Shah, a Hindu reformer of the Khatri caste. For the first two centuries of their existence they obeyed a succession of ten spiritual leaders called Gurus. Nānak Shah, the founder and first guru, was a religious teacher only, and had in view to unite both Hindus and Musalmāns in his new faith, but Har Govind, the sixth guru, was a military leader also, and served for a time with his followers under the Mughal Government of Delhi. The ninth guru was put to death as a rebel by Aurangazeb, and there was never again peace between the Sikhs and the Mughals. Govind Singh, the tenth and last guru, made every man a solider calling them not Sikhs or disciples but Singhs or lions, and giving the whole body, which was now a disctinct poltical unity, the name of Khālsā. The succesion of gurus closed with the death of Govind in 1708 and for the next hundred years divisions of the Khālasā or commonwealth managed their own affairs under their own sardārs. During the earlier part of this period they suffered the severest persecution at the hands of the Mughal Government, but on the downfall of th at empire they early in the present century were formed into a kingdom by Ranjit Singh. They came into collision with the British power in 1845, and again in 1848, after which the Panjab was annexted to British India. The bulk of the Sikhs were originally of the Jāṭ race.

**Sikhadevī** Name of Goddess Śakti.

**Śikhaṇḍī** One of the four sons of the 33rd Kalpa. **2** An avatāra of the Lord of the 18th Dvāpara in the Śikhaṇḍī hill of Siddhakṣetram. **3** Mountain in the Siddhakṣetram of the Himālayas. **4** Name of a forest found in Himālaya regions **5** Wife of Autardhāna. She had a son named Havirdhāna. According to Bhāgavata Purāṇa, the genealogy, Śikhaṇḍini had three sons, who were the three fires, Pāvaka, Pavamāna and Suci, condemened by a curse of Vasiṣṭha to be born again by antoher wife, Nabhaswatī, he has Havirddhāna, whose sons are the same as those of the text, only giviing another name Varhiṣad, as well as Pracīnaverhis to the first. According to the Mahābhārata which has been followed by the Padma Purāṇa, Pracinava Ṛṣi was born in the family of Atri. **6** Śikhaṇḍi an avatāra of Lord. **7** Name of Śiva.

**Sikhavarta** Name of an Apsarās.

**Sikhavat** Name of a Ṛṣi.

**Sikhi** one of the gods worshipped in the house-building. **2** A river which a chief river of Plakṣadvīpa. **3** Serpent and son of Kāśyapa.

**Sikhism** The religion of the Sikhs. The founder of this religion, himself a Hindu, was acquainted also with Muhammad an theology, and did not place himself in antagonism with either of the prevailing creeds, but, referring to all gods and prophets as having had their day and as having eventually failed, he urged all men to recognize the unity and spirituality of one supreme being, to be pure in mind and of good conduct. The word Sikh simple means a disciple. It is derived from the Sanskrit word Śiṣya or disciple. Sikhism enjoins that obedience to the Guru brings release from future birth and the attainment of eternal bliss and immortality. He had practiced asceticism but did not advocate it, extolling rather the virtues of the householder. He did not seek to make his followers a separate caste, and discountenanced rather than preached against the system of caste. God will not ask man of his birth; he will ask him what he has done. He did not forbid the worship of idols and pilgrimages, but taught that these things in themselves were vain. The Sikhs believe the spirit of Nānak to have been transmitted to the nine succeeding gurus. The teaching of the last, was, however, very different, he suppressed these of idols, and allowed men to bow to nothing visible but the grath, he did not permit his twice born followers to wear the janeo, but said he would make the four races of one colour, and preached war against all religions, but that of the Khālasā. A Sikh is admitted to the privilege of the community only when he receives the Pahul (baptism). When he is baptized, he adopts the five Kakas—the keś (uncut hair), the Kachh (short drawers), the Karā (iron bangle), the Kirpāṇa (steel dagger) and the Kaṅgā (small comb worn in the hair). The Sikhs are divided into many sub-sects via Udāsis, Nirmalas and the Akālīs. The Udāsis are an ascetic order of the Nānakshāhī Sikhs. The Nirmalas are celibates. They are also an ascetic order of the Nānakshāhīs. The Akalis are the most fanatical of all the Sikh sects. They wear a distinctive dress of blue and a black turban.

**Sikhivāhana** Name of Skanda, because he has peacock as his vehicle.

**Śikṣā** An Aṅga of the Vedas.

**Śikṣā śāstra** Śikṣā śāstra is the very first of the six ancillary śāstras to Veda, the knowledge of which is a must for a rightful and correct recitation of Vedic mantras and understanding of Vedas in their right perspective. It teaches us the production and pronunciation of speech sounds. Śikṣā further deals with Vedic accent and its varieties. It teaches how to indicate the accents through the movement of right and or its fingers.

**Śīla** The stone placed on the head of Gayāsura under the order of Brahmā. **2** Dharmavrata, the daughter of Dharma and Viśvarūpa and she was married to ṛṣi Marīcī. When she was once serving her husband in sleep Brahmā, came there and she honoured him leaving her husband, the latter awoke and cursed her to become a stone as she did not do the duty of a wife properly, she became furious and cursed her husband and her self, performed severe austerities in the midst of a blazing fire, pleased with her, Viṣṇu asked her to take a few boons adding that her husband's curse could not be changed, she then requested that she might live in the shape of a stone at Gayā tīrtha, on which all Devas should reside, the request was granted by Viṣṇu. **3** Danu's son known for war like character.

**Śīlasampesanam** Name of a hell.

**Śīlavants** Sub division of Liṅgāyatas.

**Śilimuka** Name of a Nāga. **2** A Rākṣasa who participated in the Deva and asura war. **3** An arrow with its head shaped like the features of a buzzard.

**Śilivaka** Name of a Ṛṣi.

**Śīlpa śāstra** the science of architecture.

**Śīlpins** Craftsmen.

**Simga** A Marathi name for the mount Phālgun and for the Holi festival.

**Simha** The Matsya Purāṇa reads, that it is a name of palace in the form lion with 16 hastas **2** According to Bhāgavata Purāṇa he was son of Mādrī and Kṛṣṇa.

**Siṁhadvāra** The Brahma Purāṇa specified that it is gate in the form of lion and which is found in front of Śivaloka.

**Siṁhanāda** A war of cry made by Kṛṣṇa on seeing the asura named Arṣṭa in the form of bull.

**Siṁharatha** The Vāyu Purāṇa read as the chariot of lion that belongs to god Kārttikeya.

**Siṁhas** Born of Hari and Pulaha, as a son of Jāmbāvan and he belongs to Vānara jati, as read in Brahma Purāṇa.

**Siṁhikā** Daughter of Diti and Kāśyapa and sister of Hiraṇyakaśipu, the wife of Vipracittī, and mother of 101 sons of whom Rāhu was the eldest mother of 14 Rākṣasa. **2** The Matysa Purāṇa reads as a daughter of Dakṣa, who was goddess enshrined at Kṛtaśauca.

**Simuka** King who belongs to andhras genealogy. He ruled the kingdom for nearly 23 years. His younger brother was Kṛṣṇa.

**Simurgh** A fabulous bird.

**Sindhavas** The seas which issue from the Urethra of Brahmā.

**Sindhu** Name of a river. Several rivers are called by this name, as well as the Indus there is one of some note, the Kālī Sindhi in Malwa. The region round about fell into the hands of Vrāyas and others. According to Bhāgavata, Vāyu Purāṇa reads it as Mahānadī and it falls in to the western ocean and it is fit for the Śraddhī. **2** According to Bhāgavata Purāṇa, it is name of a king who was a contemporary of Jarāsandha and he was stationed on the east of Gomanta during the siege. **3** The Matsya Purāṇa reads as Kṣetram located in Prayāga. **4** The Matsya, Brahmā, Mārkaṇḍeya and Brahma Purāṇa reads as one of the three branches of the Gaṅgā from the Pariyatra hill flowing to the north; in the chariots of Tripurāri, flows through the kingdoms of Darada, Kaśmirā, Gandhara and others. It falls into the western ocean, and it is noted for Padma elephants. **5** Wife of asura Bali **6** Sacked spot where Lopāmudrā, sage accepted Agastya. **7** Name of river Indus. **8** This is most probably the modern Kālīsindhi, a tributary of the river Chambal, thought it may also be the Sindhu, which is a tributary of the Yamunā between the Chambal and Betwā. The former is the more probably because it is a large river and rises well up in the Paripatra range, and suits the following incident better. This Sindhu was a river of much note, and on it was a great Tīrtha, where Agastya met Lopāmudrā, daughter of the king of Vidarbha and she chose him for her husband. The name of this tīrtha may have been Sindhuttama but if so, it must be distinguished from the great tīrtha Sindhuttama which was on the Indus **9** Primarily Sindhu meant the country along the Indus, but it has generally denoted the lower portion of that country, that is, the modern Sindh more or less closely. It is placed in Mārkaṇḍeya Purāṇa, in the tortoise's right hind foot, and it stretched down to the peninsula of Wahiawa, which is called the territory of Sindhurāja in the Harivaṁśa. The Sindhus are mentioned frequently in the Mahābhārata and are named twice in the Bhīṣmaparva, first in connation with the Pulindas, and again in conjunction with the Sauviras, but there do no appear to be any other passages which tend to show a division. Sindhu had a well-known breed of horses.

**Singhavāhini** The hermitage of Ṛṣyaśṛṅga was situated in this hill at a place called Ṛṣyaśṛṅga, which is two miles to the south of Urain, in the district of Monghyr.

**Sinhika** Daughter of Dakṣa and wife of Kāśyapa, also daughter a of Kāśyapa and wife of Viprachittī. She had 12 brothers, and all of them were great warrior.

**Sini** Son of Sumitra and he had a son named Garga. **2** Son of Garga and father of Gārgya. hence Gārgyas, and Sainyas are Kṣatropetadvijas. **3** Son of Yujajit and father of Anamitra. **4** Son of Bhajamana and father of Svayambhoja. **5** An Angīrasa and mantrakṛt. **6** Son of Sura and Bhoja

**Sinvali** Son of Anuhrada. **2** Daughter of Aṅgīras and Smṛt, and wife of Dhātrī, mother of Darśa. **3** A river in Śalmalidvīpa. **4** The goddess of the new moon day.

**Siphala** The fruit of the bilva or vilva tree, Angle marmelos, and also the tree itself. It is pretty large tree, a native of the mountainous parts of the east coast, and also found in the low lands, its fruit is considered nutritious warm, cathartic, in taste delicious, in fragrance exquisite.

**Śiprā** River. One Śiprā has been mentioned in Mārkāṇḍeya Purāṇa and the Harivaṁśa says there is a Śiprā in the Southern region. The Vāyu Purāṇa reads Madra instead and the Kūrma and Varāha Sighroda. I have not found either of these names elsewhere, but a river Sigh is mentioned and another called Śiva. The Matsya Purāṇa reads Kṣiprā.

**Śirī** Goddess of fortune specified in Jainism.

**Śirīmā** Goddess of luck specified in Jainism.

**Śiriśaka** Serpent and son of Kāśyapa.

**Śirīya Govinda Perumāḷ** He was younger brother of Govinda. He was the father of Paraṅkuṣadāsa who was the father of Śrīraṅgarāja Bhaṭṭār. one Embar and Śrīraṅga Nārāyaṇa jiyar were the sons of Śrīraṅga Bhaṭṭār. Śrīraṅga Nārāyaṇa Jiyār in his Pūrvśrama begot a son called Alagīya Naināṛ who begot a son called Embar.

**Siroduni** Name of Goddess Śakti.

**Śirsha** Serpent and son of Kāśyapa.

**Sisira** Teacher who belongs to Ṛg Veda.

**Sisiravatī** One of Vasudeva's wives and mother of four sons.

**Śiṣṭa** Son of Dhruva and Dhaya. He was married to Succhaya, daughter of god Agni and he had five sons, and they were Vṛta, Vṛka, Vṛkatejas, Kṛpa and Ripunjaya.

**Śiṣṭi** Son of Dhruva, and wife of Succhaya. He had four sons of which Ripu is the eldest son. He was known for war like character.

**Śiśumāra** A Prajāpati, and father of Brāhmī. **2** The form of the system of heavenly bodies supposed to be yoga power of Hari. At the end of the tail of Dhruva and on the tail are other gods like Indra, Agni, Kāśyapa, on its back lies the Ajavithi and on the stomach the Ganges. Similarly all constellaitons, and planets are seen on the different limbs of its body. **3** Eternal deity. **4** A porker. This is an asterism resembling a porpoise. The planetary sphere, which, as explained by the Viṣṇu Purāṇa, has the shape of a porpoise Viṣṇu being seated in its heart, and Dhruva or the pole star in its tail. As Dhruva revolves it cause the sun, moon, and other planets to turn round also, and the lunar asterism follow in its circular path, for all the celestial luminaries are, in fact bound to the polar star by aerial cords.

**Śiśunāgas** Śiśunāga king who ruled the kingdom for 40 years. His son Kakavṛṇa will obtain the earth 36 years. Kṣemadharman will be king next 20 years. Kṣatranjus, obtain the earth for 40 years. Vimbīsāra became the king and ruled for 28 years. Ajātaśatru who later became the king and ruled the earth for 25 years. He is followed by king Darśaka and after him Udayin, for 33 years. King Nandīvardhāna and Mahanandin who were ruled 40 and 43 years respectively. These 10 kings ruled the earth for 360 years.

**Śiśupāla** A ruler of the Cedīs and son of Damaghoṣa. According to Viṣṇu Purāṇa he is considered to be an incarnation of demon Hiraṇyakaśipu and Rāvaṇa; a hater of Hari but was shown grace by Kṛṣṇa, attacked the northern gate of Mathurā and Gomanta when they were besieged by Jarāsandha, engaged by Bhīṣmaka for his daughter Rukmiṇi under the influence of Rukmin, his eldest son, defeated by Kṛṣṇa who carried off Rukmiṇi, consoled by his friends that time was not in his favour he returned to his city. Protest against the place of honor being given to Kṛṣṇa when Brahmarṣis and Rājarṣis were available. He vilified him as a cowherd given to drinking and not an observer of Varṇadharma. While the Pāṇḍavas drew their swords, Kṛṣṇa cut off his head. His friend was Śālva who summoned a conference at Kuṇḍina to which Śiśupāla went. As he died remembering the lord he attained Mokṣas. Maitreya asked Pārāśara how it was that though he was killed by the Lords Narasiṁha and Rāma, Hiraṇyakaśipu did not attain salvation but was reborn as Śiśuapāla, and how he attained it when killed by Kṛṣṇa. Parāśara replied that neither Hiraṇyakaśipu nor Rāvāṇa knew that Narasiṁha or Rāma were the avatāras of the Viṣṇu, Śisupāla knew as his heart of hearts that Kṛṣṇa was god Viṣṇu and welcomed death at his hands. Hence his salvation.

**Śiśupālagarh** The hermitage of Śiśupāla.

**Sītā** A branch of the Gaṅgā issuing from the city of Brahmā descends Kesara and other hills. **2** The goddess enshrined at Citrakūṭa. **3** A river of Kuśadvīpa. **4** Wife of Havyavāhana.

**Sītā** The heroine of the Rāmāyaṇa and the adopted daughter of Janaka who found her while plough in the ground. The breaking of the Śiva bow was the condition to be fulfilled by the man who should became the husband of Sītā. Rāma broke it, and Sītā became the wife and was a model of a faithful wife. She followed him in his exile. While Rāma was away, Rāvaṇa kidnapped her and tried hard to induce her to yield to his sensual wishes but she did not. After her rescue from Rāvaṇa, Rāma would not admit her to his house, so she threw herself into the fire and came out of the test safe and sound. After the accession of Rāma on the throne she was great with child, but Rāma abandoned her on account of the calumnious language that a washer man used in connection with her, and she took refuge with the ṛṣi. Vālmīki in the forest. Their Kuśa and Lava were born to her. Vālmīki taught them the Rāmāyaṇa and everything that was fit to be learnt by Kṣatriya children. He sent all the three to Rāma, and convinced him of Sītā's purity, but she instantly disappeared in the earth.

**Sītā Tārā** Deity belongs to Samaya family.

**Sitādrī** A mountain in Gayaśīla.

**Sītā-Gītā** Gītā emphasis the practice of salvation free from the bondage when it comes by means of daily practice.

**Śītalādevī** Śītalā is the Bengālī name for the small-pox and for the deity who is supposed to have charge of that disease. The meaning of the word is She who makes cold. This goddess is represented as a golden complexioned woman sitting on a lotus or riding on an ass, dressed in red clothes. Before an image of this kind or more commonly a pan of water merely, Śītalā is worshipped in the hope that she will preserve her worshippers from this dire disease.

**Śītalādevī** Śītalādevī, the goddess of small-pox is represented as riding naked on an ass with a winnow on her head and a broom and water pot in her hands.

**Sītāṁśu** Son of Atri born of his tejas in tapas, fell down on the earth landed by the seven mind born sons of Prajāptis, Brahmā supplied him with a chariot yoked with a thousand white horses; the luster spread in 21 ways in the earth, the vegetation became evergreen and the nourishes of men, anointed Rājarati, by Brahmā, in the kingdom of seeds, vegetation, Brāhmaṇas and waters, the 27 daughters of Dakṣa, known as nakṣatras given in marriage, to performed Rājasūya, for this Hiraṇyagarbha was Udgata, Brahmā, Brahmī and Sadāśya was Nārāyaṇa Hari, attended by Sanatkumāra and other sages; Dakṣiṇa was three worlds, he was served by Nine Devīs, Sini, Kuhu and others, got the title of Rājārājendra, in his pride seized forcibly the consort Tārā of Bṛhaspati to censure the sons of Aṅgīras, in spite of request from the devas he did not yield, Tārākamaya battle helped by Śukra and Rudra; Brahmā intervened and Tārā was returned to Bṛhaspati; she was pregnant and brought forth a son named Buddha, struck by consumption, invoked Atri's help, got rid of the disease, and became resplendent and the originator of a great dynasty.

**Śītatapatra Aparājita** Deity belongs to Moha family.

**Śitikāṇṭha** The black throated name of Śiva.

**Śiva(m)puram** Name of a place which is found between Brahmaloka and down to aṇḍa, the place for men who do not want rebirth, a lakh of yojanas, in circumference, parapet walls of gold and with luster, four golden gates adorned with pearls, and other precious gems, ever ringing bells and with pure acāras, no death or disease, sacred to Śiva, sand and dust are precious stones, divine lotus half red, half white, half black, in shape like an umbrella, with seven rivers containing padma, utpalam, and pure waters, in the midst 1000 pillared palace, adorned with sphaṭika, silver, Indranīla and toraṇas, every day festivals is being celebrated in praise of lord Śiva at this place.

**Śivajanamunivar** He was also known as Śivajñānayokiśwarar, a Vellala of Vikramasingapuram in the Tirnvelli, who was the son of the highly cultured and pious Ananda kutthar and the chaste Mailammai. His parents called him Mukkaliṅgar. He was mastered in Tamil and Sanskrit. His commentary on Śaivajñānasiddhiar shows his keen insight and logical precision, and his vast learning. He had number of disciple of whom Kachiappa munivar, Chidāmbaranātha munivar were known for their religious works.

**Śiva Liṅga** A phallic symbol of Śiva. The Phallic cult has been traced to very ancient times, its origin, however, being still involved in mystery. The worship of the creative energy of god, interpreted by the sense perception of man and represented by the symbols yoni and liṅga in union, has apparently been a sold as man him. Whatever may be the origin of liṅga worship, there is no doubt that it has come to be recognized like the Vaiṣṇavaite Śāligrāma stated below. See Liṅga and other details—Movable and Immovable liṅga.

**Śivadūtī** Goddess. Śivadūtī has a dejected appearance, emaciated body and the face of a jackal. She wears a garland of skulls, is fearful and is surrounded by serpents. She may have four or more arms, holding sword, a vessel of blood, trident and shield.

**Śiva-Gītā** Gītā emphasis the practice of salvation free from the bondage when it comes by means of daily practice. It consists of 16 chapters.

**Śivajñāna swāmī** He was native Jāffnā, left his birthplace early in his teens age. He wrote Śivajñāna siddhiar supakṣam and other minor works.

**Śivakariṇi** A goddess enshrined at Acchoḍa.

**Śivakuṇḍa** Sacred to Śivānanda.

**Śivaloka** Brahmaloka, the kingdom sacred to Śiva, in distance a lakh of yojanas, from Brahmalokam; on the right was Vaikuṇṭha and on the left Gaurālokam, beyond was Dhruvalokam, here lives Paśupaṭas there are also the Parijāta and Kāmadhenu; Viśvakarmā built it in a dream. Set with golden gems, lion gate way with two gate keepers, dressed in Śiva garb, the Sabha Śiva with five faces and ten hands surrounded by the Bhairavas and the Rudras besides the Aṣṭamūrtis, attained by one who makes a gift of the Vāyu Purāṇam, for observance of Kṛṣṇāṣṭamī, for bath in Ṛṣitīrtham.

**Śivam** The city of Śiva situated in the front of Brahmaloka, residence of Siddhas. 2 The region adjoin the Somaka hill in Plakṣa.

**Śiva Mahāpurāṇa** The Śiva Mahāpurāṇa seems to be a collection of seven treatises, called Saṁhitās, dealing with different aspects of the worship of Śiva, myths of Śiva, and philosophy of Śaivism. The extant text of Śiva Mahāpurāṇa designated with 7 Saṁhitās (see other details). Śiva Purāṇa has all the characteristics of a Mahāpurāṇa. According to the ancient a Mahāpurāṇa contained five men in characteristics the concerned wither early religions or traditional history. of these the origin of the universes an important feature of every religion. As a Mahāpurāṇa and a sacred work of Śiva cult, Śiva Purāṇa possesses this important trait. The complete group of twelve Saṁhitās comprised one hundred thousand ślokas. But five of the groups were dropped in the course of reconstruction and abridgement of the Purāṇas. The extant Śiva Mahāpurāṇa is an abridge edition and comprises 24000 ślokas. The reduction was made by the sage Kṛṣṇa Dvaipāyana himself. Śiva Mahāpurāṇa has all the characteristics of a Mahāpurāṇa. According to the ancients, a Mahāpurāṇa contained five men in characteristics. of these the origin of the universes is an important feature of every religion. As a Mahāpurāṇa and a sacred work of Śiva cult, Śiva Purāṇa possesses this important trait. It discusses the origin of the universe, which it traces to Śiva, the eternal god who though devoid of attributes has still an inherent energy, which manifests itself in the form of three principles Sattva, Rajas and Tamas personified as the three deities Viṣṇu, Brahmā and Rudra. The three have their respective energies called Lakṣmī, Sarasvatī and Kālī, in collaboration with whom they create maintain and dissolve the universe. According to this account the work of creation is entrusted to Brahmā who creates the cosmic egg consisting of 24 principles. The cosmic egg is insentient at first when Viṣṇu pervades it, it goes in motion. Then different kinds of creation are evolved out of it. Śiva Purāṇa classifies creations in three categories. Primary, secondary and primary secondary. According to Śiva Purāṇa, the nine-fold creation was unable to proceed on the work of creation. The mind born sons of Brahmā refused to obey the creator and remained celibate. Then out of his body Brahmā produced eleven sons, Marīcī from the eyes, Bhṛgu from the heart, Aṅgīras from the head, Pulaha, Pulastya, Vasiṣṭha, Kratu from his breath, Atri from his ears, Nārada from his lap and Kardama from his shadow. When still the creation made no progress. Brahmā divided himself into two one half in the form of a woman and the other half in the form of a man. In that half form of a woman he created a couple—Svayambhuva Manu and Śatarūpā who complied with the wishes of the creator and began the work of creation. After all, the creation of the universe is not a permanent feature, for all creations; end in dissolutions, which in turn give place to recreation. The description. of this process constitutes one of the five main features of a Mahāpurāṇa; Svia Purāṇa takes up this topic but with holds details. The process of dissolution is complicated, for several dissolutions occur before the universe is completely dissolute. As the Purāṇas relate, a creation lasts for day of Brahmā equal to the sage of fourteen Manvantaras. At the end of each Manvantara, there occurs a dissolution. Thus a day of Brahmā, that lasts for a Kalpa, there occurs a great dissolution. Thus during the life of the creator several creations and dissolution take place. There occurs a complete dissolution when the creator has completed his life time. The elements are dissolved and merged into the body of the creator. The creator takes rest for some time and then starts the process of recreating the universe. The description of the ages of Manus is another characteristics of a Mahāpurāṇa. (See other details of List of Manu). In the Pañcalakṣaṇa character of the Mahāpurāṇa genealogies and deeds of glorious kings play an important parts. The sūtras were the custodians of genealogical records, which they learnt by note and which they recited at sectional sacrifices in exchange for the gifts they obtained format heir patrons. But in the course of oral transmission from one generation to another some interpolations entered in these records. There were traditional variations too, for different versions existed in different families of the sūtras. Pargiter has prepared a list of royal genealogies on the consensus of versions occurring in the Purāṇas. On comparing this list with that of Śiva Purāṇa, we find a marked different. In the genealogists lists are interspersed with the deeds of some illustrious monarchs. For it is a characteristic of the Mahāpurāṇa to record the deeds of some famous kings. Usually the deeds comprise the personal history of the ruler but are sometimes related to the conditions of his reigning period. Śiva Purāṇa is interested in the records of the solar dynasty, of Madhya and as such it recounts the deeds of some monarchs of that house. Of these Kuvalāśva Dhundhumāra, Satyavrata Triśaṅku and Sagara figure prominently. The accounts of Vikukṣiśasda, Bhagīratha, Niṣadha, Hiraṇyanābha and other occupy a secondary place. The above analysis clearly demonstrates that Śiva Purāṇa possesses the conventional characteristics of a Mahāpurāṇa in common with its other colleagues. These entitle it to the status of a great Purāṇa. But its real greatness, lies in expounding the philosophical background of Śiva ritual, The Purāṇa conceives Śiva as the eternal principle, the supreme god, the cosmic soul the support of all existence. But the ignorant aspirant bound in the meshes of illusion goes inquest for knowledge and imagines that his lord has a personal form possessed of attributes distinct from his self who in moments of distress responds to his prayers and bestows grace. The devotee then aspires for spiritual enlightenment and takes to ritual for self-purification. Śiva Purāṇa enjoins several rites of worship and acts of homage, comprising a series of physical and spiritual practices in accompaniment with the Tantra, Yantra and Mantra appliances. He starts with the threefold devotion via hearing, glorifying and deliberating the attributes of god, a process that requires, according to Śiva Purāṇa, the same a process that requires, according to Śiva Purāṇa, the same steady attention as in the sexual intercourse. Though there is a general agreement on the fundamental pattern of Śaiva thought in the various systems of Śaivism, yet these patterns often present marked difference, which ought to be noted for the sake of a detail study of Śaivism.

This is particularly so far and wide all over India from the days of the hoary past has suffered so much mutilation and destruction of its literature as did Śaivism. We have some older records in the Vedas and the Upaniṣads, and also in the Indus valley civilization period, but the systematic Śaiva thought has lost most of its traces from Pre-Christian times, until we come to the 9th or 10th centuries A.D. The Śiva Mahāpurāṇa consists of collection of thought more or less different from each others and points to different levels of attitude of Śaiva thought. It is not therefore possible to give a consistent accounts of the whole work of the Śiva Mahāpurāṇa. According to Śaiva Mahāpurāṇa, there were 28 Yogācāryas and that each of them had four disciples so that there were 112 Yogācāryas. Out of these 28 Yogācāryas the most prominent were Lokākṣī, Jaigīśavya, Ṛṣabha, Bhṛgu, Atri an Gautama. The last and the twenty eight ācārya was Lakulīśa, born at Kātyavataraṇa tīrtha. Among the 112 yogācāryas, Sanaka, Sanandana, Sanātana, Kapila, Āsuri, Pañcaśikhā, Pārāśara, Garga, Bhārgava, Aṅgirā, Śukra, Vasiṣṭha, Bṛhaspati, Kuni, Vāmadeva, Śvetaketu, Devala, śālihotra, Agniveśa, Akṣapāda, Kaṇāda, Kumāra, and Ruru are the most prominent. The list of 28 teachers given in the Śiva Mahāpurāṇa does not always tally with the list collected by Indologistic authors or with that which is found in the Ātmasamarpaṇa by Viśuddha Muni. It seems therefore that some of these names are quite mythical and as their works are not available, their names are not much used. Viśuddha Muni summarizes the main items of self control, Yama from the Pāśupata śāstra, which are more or less of the same nature as the Yamas or measures of self control as found in the Yogaśāstra introduced by Pātañjali.

**Śivamndriam** Śivalokam.

**Śivānanda** The goddess enshrined at Śivakuṇḍa.

**Śivanangarallabha** Name of Goddess Lalitā.

**Śivanārāyaṇa** An image of Śiva with śūla in his right hand.

**Śivapauras** Name of kingdom belongs to Lord Śiva.

**Śivarātrī** Śiva's night. It is a popular fast and festival in honour of Śiva on the 14th of the dark half of the month Māgha or January with many solemn ceremonies observed during the day and night.

**Śivarātrī** The night of Śiva which is also called as Mahāśivarātri.

**Śivas** A class of deities.

**Śivaśākhā** Name of Kubera and friend of Śiva.

**Śivastotras** Songs in praise of Śiva.

**Śivavratam** Honouring of Śiva.

**Śivetika** A river of the Śākadvīpam.

**Śivī** Son of Uśīnara, and of the king of the country also called Uśīnara, near Gandhāra.

**Śivite** An English from for Śiva.

**Śivottama** Name of Vighneśvara.

**Śiwaism** That side of Hinduism that makes Śiva the principal god.

**Śiwālaya** A temple of Śiva.

**Śiwarātri** The night of Śiva, that is, the fourteenth of the Kṛṣṇapakṣa.

**Śiyāma samāgama** the name of the sect of Buddhist introduced from Siam into Ceylon in the middle of the eighteenth century.

**Skambha** The supporter. A name sometimes used in the Veda to designate the supreme deity. There is considerable doubt and mystery about both this name and deity.

**Skanda** Brāhmaṇical deity and son of Śiva and Pārvatī. In the Purāṇas he is depicted as born of the fiery energy of Śiva in a grassy forest, he is the general of the gods in their fight against the demon Tāraka and with his arrows broke into two mountains Krauñca.

**Skandamātā** Form of Durgā. See Śailaputrī.

**Skandapurāṇa** The Skanda Purāṇa is that in which the six-faced has related the events of the Tatpuruṣa kalpa, enlarged with many tales, and subservient to the duties taught by Maheśvara. It is said to contain 81, 800 stanzas, so it is asserted amongst mankind. It is uniformly agreed, say Wilson, that the Skanda Purāṇa, in a collective form, has no existence, and the fragments, in the shape of Saṁhitās, Khaṇḍas and Mahātmyas, which are affirmed in various parts of India to be portions of the Purāṇa, present a much more formidable mass of stanzas than even the immense number of which it is said to consist. The Skanda Purāṇa says about the liṅga as the sky is the shaft and the earth its pedestal, all gods dwell in the liṅga since the whole creation finds its origin and rest there, it receives the name Liṅga. The most celebrated of these portions in Hindustān is the Kāśīkhaṇḍa, a very minute description of the temple of Śiva in or adjacent to Benaras mixed with directions for worshipping Maheśvara, and a great variety of legends explanatory of its merits and of the holiness of Kāśī. Many of the mare puerile and uninteresting, but some of the mare of a higher character. There is every reason to believe the greater part of the contents of the Kāśīkhaṇḍa anterior to the first attack upon the Benares by Mahmūd of Gaznī. Another considerable work ascribed in upper India to the Skanda Purāṇa is the Utkala khaṇḍa giving an account of the holiness of Orissa, and the Kṣetra of Puruṣottama The same vicinage is the site of temples, once of great magnificence and extent, dedicated to Śiva, as Bhuvaneśvara, which forms an excuse for attaching an account of the Vaiṣṇava Tīrtha to an eminently Śaiva Purāṇa. There can be little doubt, however that the Utkala khaṇḍa is unwarrantably included amongst the progeny of the parent work. Besides these, there is a Brahmottara khaṇḍa, a Revā khaṇḍa, a Śiva Rahasya khaṇḍa, a Himāvat khaṇḍa and others. of the saṁhitās, the chief are the Sūta

Saṁhitā, Sanatkumāra saṁhitā, Saura saṁhitā, and Kapila saṁhitā, there are several other works denominated saṁhitās. The Mahātmyas are more numerous still. According to the Suttee saṁhitā as quoted by Vans Kennedy the Skanda Purāṇa contains 6 saṁhitās, 500 khaṇḍas, and 500 thousand stanzas, more than is even attributed to all the Purāṇas. He thinks, judging from internal evidence, that all the khaṇḍas and saṁhitās may be admitted to be genuine, though the Mahātmyas have rather a questionable. But many of the khaṇḍas, the Kāśī kaṇḍa for instance, are quite as local as the Mahātmyas, begin legendary stories relating to the erection and sanctity of certain temples or groups; of temples, and to certain liṅga, the interested origin of which renders them very reasonably objects of suspicion. In the present state of our acquaintance with the request portions of the Skanda Purāṇa may own views of authenticity are so opposed to those entertained by Vans Kennedy that instead of admitting all the saṁhitās and khaṇḍas to be genuine. The Kāśī khaṇḍa alone contains 15000 stanzas. Another considerable work is the Utkala khaṇḍa giving an account of the holiness of Orissa.

**Skates** A Devagaṅa, mind born sons of Brahmā, in the Svayambhuva epoch.

**Skhalanti** Mother Goddess.

**Skull** Garland of found in Śiva.

**Sliṣṭi** Son of Dhurva.

**Śloka** The name of the Sanskrit common epic metre, or a verse written in that meter. A śloka consists of two lines of sixteen syllables. The first four syllables may be either long or short, the fifth is short, the sixth and seventh either both long or both short, and the eighth either long or short, the next four again are either long or short the thirteenth short, the fourteenth long, the fifteenth short, and the last either long or short. The second line is similar.

**Smarahara** A name of Śiva.

**Smārta** Based on smṛti, relating to memory, thence post Vedic. The name of a numerous and influential sect of Brāhmaṇas founded by Śaṅkarācārya, whose exposition of the principle of unity, according to the Vedānta doctrine, they professedly follow; Śiva is nevertheless held by them in especial honour, they are distinguished by horizontal lines on the forehead made with the ashes of burnt cow dung.

**Smavatsara** Name of God Agni.

**Smavra** Son of Devakī and brother of Kṛṣṇa.

**Smaya** Son of Dharma.

**Smṛti** what was remembered. Inspiration, as distinguished from Sruti. What has been remembered and handed down by tradition. In it's widest sense the term includes the Vedāṅgas, the Sūtras, the Epics, the Purāṇas and other works.

**Smṛti harikā** Sixth daughter of Duḥsaha and Kali. The words Smṛti harikā mean the stealer of the memory.

**Snātaka** The Brahmacārī who has completed his studies and returned home

**Śobhā** Wife of asura Bali.

**Śobhanā Bhaṭṭa** Monist who challenged Mhādava in the Telugu country. He was latter on converted into Mādhva. He was known as Padmanābha tīrtha. He wrote Anuvyākhayāna, the Sannyāya ratnāvalī.

**Śobhavatīs** Name of Apsarās.

**Sobhayanita** Name of Apsarās.

**Soma** Name of a lake. **2** Son of Manu. He was also known as Candramās and Vasus. He had a son named Varchas. **3** The juice of milky climbing plant extracted and fermented forming a beverage offered in libations to the deities, and drunk by the Brāhmaṇa as its exhilarating qualities were grateful to the priests, and the gods were represented as being equally of it. The Soma juice occupies a large space in the Veda, Purāṇa and Epics. In the Purāṇa mythology, Soma, as the moon is commonly said to be the son of the Ṛṣi Atri, by his wife Anasūya but the authorities are not agreed. One makes him son of Dharama, another gives his paternity to Prabhākara, of the race of Atri and he is also said to have produced from the churning of the ocean in another Manwantara. In the Viṣṇu Purāṇa he is called the monarch of Brāhmaṇas but the Bṛhad Araṇyaka, an older work, makes him a Kṣatriya. He married 27 daughters of the Ṛṣi Dakṣa, who were really personification of the 27 lunar asterisms; but keeping up the personality, he paid such attention to Rohiṇi, the fourth of them, that the rest became jealous, and appealed to their father. Dakṣa's interference was fruitless, and he curses his son-in-law, so that he remained childless, and became affected with consumption. This moved the pity of his wife, and they interceded with their father for him. He could not recall his curse, but he modified it so that the decay should be periodical, not permanent. Hence the wane and increase of the moon. He performed the Rājasūya sacrifice, and became in consequence so arrogant and licentious that he carried off Tārā, the wife of Bṛhaspati, and refused to give her up either on the entreaties of her husband or at the command of Brahmā. This gave rise to a wide spread quarrel. The sage Uṣanas, out of enmity to Bṛhaspati, sided with Soma, and the Dānavas, the Daityas, and other foes of the gods supported him. Indra and the gods in general sided with Bṛhaspati. There ensued a fierce contest, and the earth was shaken to her center. Soma had his body cut in two by Śiva's trident and hence he is called Bhagnātma. At length Brahmā inters stopped the fight, compelling Soma to restore Tārā to her husband. The result of this intirgue was the birth of a child, whom Tārā, after great persuasion, declared to be the son of Soma, and to whom the name of Budha was given from him the lunar race sprung. According to the Purāṇas the chariot of Soma has three wheels, and is drawn by ten horses of the whiteness of the jasmine, five on there right half of the yoke and five on the left. The moon has many names and descriptive epithets, as Candra, Indu, Śaśi 'marked like a hare', Niśākara 'maker of night' Nakṣatra nātha 'lord of the constellations'. Sīta Mārīcī 'having cool rays'; Sītānśu, 'having white rays'; Mrigāṅka 'marked like a deer'; Śivaśekara 'the crest of Śiva'; Kumudapati 'lord of the lotus'; Swetavaji 'drawn by white horses'. **4** A son of Savitrī and Pṛṣṇī. **5** A Sukha god. **6** Name of a Vasu. He was son of Dharma and Sudevī. He had five sons and they were Varea, Budha, Dhara, Urmī and Kalīla. **7** The temple of in the Supakṣa hill. **8** A Mukhya gaṇa. **9** Son of Atria and Anasūya. **10** Name of Vasu. He were son of Bhagavān varca. **11** Name of a city located at the north of Meru. **12** Name of moon god. **13** Atreya and son of Anasūya.

**Soma vaṁśa** See Candra vaṁśa.

**Somadatta** Son of Kṛśāśva. He was known for his 100 Aśvamedha sacrifices and he performed this sacrifice in order to attain the goal of Yogins. He had a son named Sumati, who later on became the Rājarṣi in the kingdom of Ṛṣis. **2** Son of Bhūrī and father of Bhūrī and two other sons. Attacked the northern gate of Mathurā and the eastern gate of Gomanta when Jarāsandha. besieged them. **3** A versed in the Purāṇas. **4** An ally of Kārtavīrya who was killed by Paraśurāma in the war that took place between the Asuras and Devas. **5** A Baleya Gandhava, Rājarṣi and father of Janamejaya.

**Somadatta** King of Vaiśāli.

**Somadatti** Disciple of Khaḍga. It has four sections. In the alternate reading they are futile in the same way as the branches of the Vedas. It comprises of four thousand verses.

**Somadheyas** Name of a king.

**Somādhi** A son of Sahadeva who ruled the kingdom for 58 years.

**Somadhi** King of Girivrāja who ruled the kingdom for 58 years.

**Somagiri** An important disciple of Viṣṇusvāmin.

**Somaka** Son of Sahadeva and father of Jāhnu and 99 other sons of whom the youngest was Pṛsarta, in previous birth Ajamīḍha. **2** A tribe of the Pañcālas, who were destroyed by Aśvatthāmā. **3** Son of Kṛṣṇa and Kālindī. **4** One of the seven mountains of Plakṣadvīpa that enters into the sea, due to fear of Indra. From this mountain, Garuḍa took amṛta for his mother. See Garuḍa. **5** Son of Sudāsa; Ajamīḍha was reborn when the line was delayed. **6** Mountain. Garutman also brought it for the sake of his mother.

**Somakalpa** The 19th Kalpa.

**Somakanta** King, who heard the Vināyaka Purāṇa, and got rid of all his sins by the grace of Lord Gaṇeśa.

**Somaloka** The world of Soma. This region is only for pure and may be compared with the Indra loka of Indra.

**Somalokam** A bathing place located at Katheśvaram tīrtha.

**Somamukhayāyana** The 26th Vedavyāsa.

**Somapa** Name of a sage who belongs to Raivata epoch. **2** Son of Sahadeva and father of Śrutāśravas.

**Somapāda** The worlds where Mārīcī's descendants reside.

**Somapanam** The Madirasindhu of gods. **2** The residence of Vaiśvānara.

**Somapas** Soma drinkers. A class of Pitṛs or Manes who drink the Soma juice. **2** Barhiṣadas who live in Mānasa worlds, and their mind born daughter was Narmadā. They came out of Svadhā and are all yogins in character.

**Somapāyinas** The Devas of the 13th epoch of Manu, thirty-three are distinguished among them.

**Somapi** Son of Sahadeva and father of Śrutāśravas reigned at Girivrāja for 58 years.

**Somapīṭhinas** Name of a sacrifice.

**Somarāja** See Soma.

**Somarājayana** Disciple of Lāṅgala. **2** A student of Kṛta.

**Somaratha** The chariot of moon.

**Somāśarma** The avatāra of the lord of the 27th dvāpara in the Prabhāsa tīrtha with four sons, all of them were tapasvins character.

**Somaśarmaṇ** Son of Śāliśuka and father of Śatadhanava.

**Somaśīla** Name of a place where moon descends found in the Niṣadha hill.

**Somaskanda** Form of Śiva.

**Somasmsthas** A kind of rituals for house holders.

**Somasūktam** A kind of rituals in the temple.

**Somasūṣkayan** the Vedavyās of the 23rd Dvāpara.

**Somatanvī** Ṛṣi who belongs to the Pravara of Aṅgiras. See Aṅgirasa.

**Somatīrtha** Name of a tīrtha, which is sacred spots and it, is found near the river Yamunā.

**Somavaṁśa** The lunar line of kings. Its common ancestor. See Lūnar line.

**Somavartta** A river of the Bhadra country.

**Somāvi** Ascetic. Son of Sahadeva and he had a son named Śutāśrava.

**Somavikrayi** A seller of Soma.

**Somavit** Son of Sahadeva.

**Somavratam** The performer becomes a Rājārāja.

**Somayājī** The birthplace of Yajñadatta. See Yajñadatta.

**Someśvara** A sacred to vararoha, sacred to the pitrs. **2** Deity. This is another name of god Somanātha that was known in northern part of India.

**Someśvarī** River is the modern name. It flows southward between the Garo and Khāsī hills.

**Sona** The river Sona (also called Sone, Sona) rises in Goṇḍwānā, in Madhya Pradesh on the table land of Amarakaṇṭaka, four or five miles east of the source of Narmadā river and running first northerly and then easterly for 500 miles falls into the Ganges above Pāṭaliputra. It is called Māgadhi nadī, since it forms the western boundary of Magadha It is also as Hiraṇyabāhu and Hiraṇyavaha, the Greek Erannoboas.

**Sonār** Goldsmith caste.

**Sone** Name of a river.

**Śoṇitapura** Capital of Bāṇa's kingdom. The King Bāṇa was slained at this place.

**Śonitoda** Name of an Apsarās.

**Sonpur** Gajendra Mokṣa Tīrtha. Hariharakṣetra on the junction of the Gaṇḍak and the Māhī where the celebrated fight between the alligator and the elephant took place. A fair is held here every year in honour of Hariharanātha Mahādeva established by Viṣṇu and in honour of Rāmacandra who halted here on his way to Mithilā.

**Soron** Name of a place where Hiraṇyākṣa was slanted by Viṣṇu in his incarnation of Varāha name of a place where Tulasī Dās, the celebrated Hindi poet was reared up during his childhood by the Sannyāsī.

**Sorrel** Name of a plant.

**Sottai Nāmbī** He was one of the 74 Simhāsanādhipatis and therefore a disciple of Rāmānuja. He came of the family of Nāthamuni and a son of Alavandar. His brother was Tiruvarangapperumāḷ Araiyar. He belonged to the Sottain clan and Vadama caste. He was born at Vīranārāyaṇapuram in the Cola country. He normally resided at Śrīraṅgam. His profession was Vinnappam seidal. Ennachchan was his son. He wrote a laudatory verse beginning Manatalum vayalum on the Tiruvaymoli.

**Sow** Vehicle of Varāhi.

**Sparrow** Name of a bird.

**Sparśaman** Not identifiable.

**Sparśaṇa** A name of Vāyu.

**Sparśavajra** Deity belongs to Samaya family.

**Spaṣṭha dāyaka** The name of a sect, a branch of the Chaitanyas, they assert the spiritual independence of women, and some of their monks are women.

**Sphuliṅginī** Tongue of god Agni. The word Sphuliṅgini means having sparks of fire.

**Spitama** Family name of prophet Zarthushtra. The family was known after Spitama, who was the ninth ancestor of the prophet. Hence the prophet is known in the Avesta as Zarathushtra or Zarathushtra Spitama or Spitama Zarthushtra.

**Spitama Zarthushtra** Surname of Zarthushtra.

**Spondias** Name of a tree.

**Spoon** Symbol found in the hand of Annapurāṇa. **2** Goddess Tulajabhāvani holds in one hand a vessel of delicious food and in another a spoon for distributing the same.

**Śraddhā** Daughter of the sage Dakṣa, wife of the god Dharma, and reputed mother of Kāmadeva, the god of love. She had four daughters named Sinivali, Kuhu, Raka and Anumati and sons Utathya and Bṛhasapti. **2** Daughter of Dakṣa and wife of Dharma. She bore two sons named Śubha and Kāma. **3** Wife of Śraddhādeva and mother of ten sons. She observed Payovrata and wanted the birth of a daughter. Ilā was the eldest son.

**Śrāddha** Son of Satrughna, the son of Anadhṛṣṭhi.

**Śrāddhadeva** A name of Yama, the former birth of Gaveśuṇa, a destroyer of Indra and father of Ekalavya. **2** Name of Tīrtha found at Sarasvatī. **3** Son of Niṣadarāja. **4** Son of Vivasvata and Saṁjñā. **5** Manu is called by the former name in the Brāhmaṇas, and by the latter in the Mahābhārata. **6** Son of Vṛṣa.

**Śrāddhadevī** one of the wives of Vasudeva.

**Śrāddhaha** Son of Viśa.

**Śrāddhas** The offering has given to Pitrs. According to the Purāṇas the ceremony is very important. Here the word pitrs does not mean the souls of the dead. Pitrs belong to a special class.

**Śrama** Son of Śāntideva and Vasudeva. **2** Son of Āpa.

**Śramadagepi** Arśeyapravara of Bhārgava gotra.

**Śramaṇa** Sage and son of Ṛṣabha.

**Śramiṣṭa** Son of Aśvini and Akrūra.

**Śrāntanidhi** An important disciple of Viṣṇusvāmin.

**Sratavinda** River in Kuśadvīpa

**Śrauta** Belonging to the śruti.

**Śrava** Name of Viśvedeva. **2** Son of Bhṛgu.

**Śravaṇa** Name of a caste. **2** The constellation. **3** Son of Muru. **4** Son of Aśvini and Akrūra. **5** Daughter of Citraka. The name of the month and Nakṣatra god for gifts of the Vāyu Purāṇa. **6** Son of Gautama, an avatāra of the 14th Dvāpara.

**Śravaṇas** A Janapada of the Ketumāla.

**Śravānta** Śravanta is the ninth ruler according to the Agni Purāṇa whereas in other Purāṇas he comes eight and his name is Śrāvasta, which seems to be correct and not Śravanta as given by the Agni Purāṇa. He is credited with founding the city of Śrāvanti, in the east, which is in reality Śrāvasti. It was the capital of Kośala in the days of the Buddha, who visited in several times, and it is known to Buddhist literature as Śavatthi.

**Śrāvastī** Name of a city which was built by the king Śrāvastaka, capital of Uttarakośala where Lava ruled in Gauḍadeśa a built by Vatsaka son of Śravasta.

**Śravistha** Daughter of Citraka.

**Śraviṣṭhaka** Son of Gautama, an avatāra of the 14th Dvāpara.

**Śrāwak** A layman of the Jain. Also a Buddhist saint.

**Śree** Name of a lake.

**Śreekukula** Name of a tree.

**Śreekuñja** Name of a lake.

**Śreewacolum** Name of a tree.

**Śreṇimat** King who ruled the Kumāra country.

**Śreṣṭa** Sudhamana God.

**Śrī** Goddess. The wife of Viṣṇu. **2** An honorific prefix to the names of gods, kings, heroes and men and books of high estimation. **3** Goddess who came out of the churning of the milk ocean when Viṣṇu placed her on his brest. **4** A kalā of the moon.

**Śrī Nārāraṇa** A variety of Śāligrāma.

**Śrī Satakarṇī** Name of a king who ruled the Āndhra kingdom for 10 years.

**Śrībhāgavata** See Bhāgavata Purāṇa.

**Śrībhānu** Son of Kṛṣṇa and Satyabhāmā.

**Śrībhoja** Palembang in Sumātrā, a seat of Buddhist learning in the seventh century much frequented by the Chinese pilgrims.

**Śrīcakram** The Mantra worshipped by Viṣṇu, Śiva and Brahmā.

**Śrīcakrarūpiṇī** Name of Kāmākṣī.

**Śrīchakra** A mystic symbol connected with the worship of goddess Lalitā.

**Śrīdāman** playmates of Kṛṣṇa in his Hariṇakaidana sport. Expressed to Kṛṣṇa the desire to rid the Palmyra grove of asura Dhenuka. Being victor in a game, he had the honour of being borne on the back by Kṛṣṇa, was placed by Śiva on his lap as a token of affection.

**Śrīdaṇḍanātha** Leader of Lalitā's hosts against Bhaṇḍa.

**Śrīdeva** Daughter of Devaka, a queen of Vasudeva and mother of six sons of whom Nandaka was one. She was married to Vasudeva. They were Śāntideva, Sahdeva, Dhṛtadeva, Upadeva, Devarakṣiṭa and, Devakī.

**Śrīdhara** Name of Viṣṇu.

**Śrīdharasvāmi** Author who wrote the Balabodhini, and commentary on the Anubhāśya of Vallabha.

**Śrīk** The sacrificial lade, symbol of Agni.

**Śrīkaṅkali** Name of a place. It is one of the Pītās where Satī's lion is said to have fallen.

**Śrīkaṇṭha** Name of Śiva.

**Śrīkaṇṭhadayitā** Name of Lalitā.

**Śrīkaṇṭhagarbhā** An important disciple of Viṣṇusvāmin

**Śrīkanthakali** Name of a place, where Satī's lion is said to have fallen.

**Śrīkhaṇḍa** Name for camphor.

**Śrīkṛṣṇapadar** Surname of Periavachchan Pillai.

**Śrīkṛṣṇa Lakṣmīnātha** Disciple of Nāthamuni .

**Śrīkṣetra** Name of a place where Satī's leg have fallen.

**Śrīkuṇḍa** Lake bathing in it obtained the gift of 1000 kine.

**Śrīmadbhāgavata** Sage who was produced by the great sage Vyāsa taught by him to Śuka who narrated it to Parīkṣit, when Suta heard it.

**Śrīmallakarṇī** Son of Kṛṣṇa, who ruled the kingdom of 10 years.

**Śrīman** The most celebrated amount he Nipas. **2** Son of Āpa, the Vāśava.

**Śrīmannārāyaṇa Jiyar** See Naināṛ Achchan Pillai.

**Śṛṅgagiri** Monasteries established by Śaṅkarācārya. Śaṅkarācārya established four monasteries on the four sides of India for the propagation of the Vedic religion after the overthrow of Buddhism, and he placed them under the charge of his four disciples. On the north, the Jośī-maṭha at Badarīnātha, was placed under the charge of Toṭakācārya who was also known by the name of Anandagiri and Pratardana, on the south, the Śrīṅgerī maṭha, in the Deccan was placed under the charge of Pṛthvidhar Ācārya, son of Prabhākara of Śrībeli kṣetra. Śaṅkara's principal disciple Sureśvara ācārya on the west of Śārada maṭha at Dvārikā in Guzerat under Viśvarūpa Ācārya, who was also called Maṇḍana Miśra, Sureśvara Ācārya and Brahmasvarūpa Ācārya, on the east Govardhāna maṭha at Jagannātha in Orissa under Padmapāda Ācārya who was also called Sanandana. Sanandana was the first disciple of Śaṅkara. According to the Brahmā Yāmala Tantra there are six maṭhs, Śāradā maṭha, Govardhāna maṭha, Jośī Maṭha, Śṛṅgerī maṭha, on the west, east, north and south respectively, and the other two maṭhs, are Sumeru maṭha and Paramātma maṭha. Śaṅkarācārāya died at the age of thirty-two. Mādhvācārya or as he was called Vidyāraṇya, was in charge of Śṛṅgerī maṭha in the fourteenth century of the Christian era.

**Śṛṅgavarapura** It is the residence of Guhaka Niṣada, who was the friend of Dāśaratha and Rāma. It was also called Rāmachaurā.

**Śṛṅgī** Name of a Sage.

**Śrīnivāsa Dāsa** Śrīnivāsa Dāsa coming of the family of Mādhava was the son of Devarājācārya and was a pupil of Vedānta Deśikā, he was the author of Nyāyasāra, a commentary, Nyāya Pariśuddhi, Śatadūṣaṇī vyākhyā, Sahasra Kiraṇī. **2** Student of Mahācārya alias Rāmānuja Dāsa and son of Govindācārya of the Vādhula family who wrote a commentary on the Śrutaprakāśikā and a work called the Yatindramata Dīpīkā which explains Rāmānuja's metaphysical system briefly. **3** Author of Adhikaraṇa sararita Dīpikā. **4** Author of Natva Tattva paritrāṇa. **5** Śrīnivāsa Rāghava Dāsa alias Chanda Maruta wrote a Rāmānuja Siddhānta saṅgraha. **6** Śrīnivāsa Tatarya wrote Laghu Bhāva Prākāśikā. **7** Śrīnivāsa Dīkṣita son of Śrīnivāsa Tatācārya and grandson of Annayangar was a pupil of Ācārya Dīkṣita. He wrote Virodhi varutini Paramattini.

**Śrīñjaya** Prince of Sauvīra.

**Śrīparṇī** River sacred to the Pitṛs.

**Śrīparvata** Beglar in a list of tīrthas, where portions of Pārvatī's body are fabled to have fallen when she was destroyed at Dakṣa's sacrifice, Mentions Śrī Paravat near the Karatoya river. This must be the river mentioned in Mārkaṇḍeya Purāṇa, for I do not think there is any such hill near the other Karatoya in north east Bengal. **2** Śrīparavata or Śrīśaila, is the name of a lofty rocks which over hangs the river Kṛṣṇa in the Kurnool district; it is site of famous temple called Mallikārjuna one of the 12 great Liṅga shrines. The Agni Purāṇa places Śrīparavata on the river Kāverī, and says it was dedicated to the goddess Śrī Viṣṇu, because she had once performed some austerities But Beglar in a list of tīrthas where portion of Pārvatī's body are fabled to have fallen when she had once performed some sacrifices mention Śrī Parvat near Karatoya river. This may perhaps be the river mentioned in the Mārkaṇḍeya Purāṇa.

**Śrīpathi tīrtham** Tīrtha which is sacred to Pitṛs.

**Śrīpura** Name of a city. It was build by Viśvakarmā and Maya, the architects of Devas and Asura. It was also known Śrīnagarī. This city was built up for the sake of Lalitādevī. The Śrīpura had seven ramparts and enclosures. The walls were made of iron, bronze, lead, copper, silver, gold and within each enclosure the garden of heavenly trees viz. Kalpa, Santana, Hariścandana Mandara, Pārijāta. The palace of Mantriṇī had a park of Kadama trees.

**Śrīpuram** The city of Lalitā built by Viśvakarman and Maya in the Ṣodaśakṣetra madhya. of this nine were bhuama and the seven waters. It is called Kāmeśvaripurī, Bhayamalipurī, Nityaklinnapuri, surrounded by Brahmā, Viṣṇu, Śiva lokas, seven Prakāras all of mental.

**Śrīpūrti** A Devī in Cintāmaṇī Gṛha.

**Śrīrāma** Pillai the twin brother of Parāśara Bhaṭṭār was also called Veda Vyāsa Bhaṭṭār. His son was Vādī vijaya. His son was Veda Vyāsa Bhaṭṭār known popularly as Sudarśana Bhaṭṭār. He was the author of the Śrutaprakāśikai. The Sudarśana Bhaṭṭār was a pupil of Vatsya varada, a contemporary of Varada Viṣṇu. His son was Vedāntācārya Bhaṭṭār.

**Śrīraṅga Nārāyaṇa Jiyar** Son of Siriya Govinda Perumāḷ. He had a brother named Embar.

**Śrīraṅga pattana** Pilgrim center.

**Śrīraṅgam** Pilgrim center.

**Śrīrangarājan Achchi Aiyangar** He was the son of Vaṅgipurattu Achchi Aiyangar whose ancestors were hereditary purohitas of the Sourirāja Perumal temple.

**Śrī-śaila** Pilgrim center. one of the twelve great Liṅgas of Mahādeva and Brahmarambha Devī. **2** The mountain of Śrī, the goddess of fortune. It is a holy place in the Dakhin, near the Kṛṣṇa, and was formerly a place of great splendor. It retains its sanctity but has lost its grandeur. Also called Śrī-Parvata.

**Śrīsampradāya** Other names for the Rāmānuja sect.

**Śrīśantakarṇa** Son of Kṛṣṇa and father of Paurṇamāsa who ruled the kingdom for 56 years. **2** Honouring of Goddess Śrī.

**Śrīsomanātha** Candra arising out of Atri's eye.

**Śrītalam** Rocky earth, here the cities of Kesari, Suparvaṇa, Vāsuki were the king of the Nāgas, ruled the kingdom.

**Śrīvatsa** A particular mark, and to be a curl of hair on the breast of Viṣṇu. **2** once the sage Bhṛgu kicked Viṣṇu on the chest, for the latter had not shown respect due to a sage. Viṣṇu carries Bhṛgu's feet print permanently on his chests a mark of repentance and this footprint is known by the name Śrīvatsa. **3** Jewel of Kṛṣṇa.

**Śrīvatsaṅkha Miśra** Surname of Kurattalvan.

**Śrīvidyā Devī** Śrīvidyādevī has fierce fangs protruding from her mount, sits on a serpent couch and wears necklaces of human bones.

**Śrīvijaya** Name of Goddess Lalitā.

**Śrīvṛkṣa** Place found near Citrakūṭa hill that is fit for Śraddā.

**Śṛkaravarta** Name of a river.

**Śṛngaraṅyika** Name of Lalitā.

**Śṛṅgataka** Name of a plant, which grow in hot sand.

**Śṛṅgavat** Mountain that extend south towards the ocean.

**Śṛṅgī** Son of Samika, who cursed Parīkṣit.

**Śṛṅgin** Mountain found in Jambudvīpa.

**Śṛṅgīputra** Son of Śṛṅgī who expounded three saṁhitās.

**Śṛñjaya** Name of a king. **2** Name of a family

**Śrotram** Tuṣita God.

**Śrotśiya** one who is well read in the Veda, the name of the second class of Gauḍa? Brāhmaṇa as according to the classification made in the eleventh century

**Śruta** Son of Dharma. **2** Son of Bhagīratha. **3** Son of Upagu and his son was Suśruta. **4** Son of Kṛṣṇa and Kalindī. **5** Son of Subhāsana and father of Jaya. **6** Son of Medha. **7** Son of Svarocisa Manu. **8** Son of Suvarca.

**Śrutadeva** Daughter of Sura, who was married to the Karuśa prince Vṛddhāsarmaṇ, and bore him the fierce Asura Dantavaktra. The Brahmā and Harivaṁśa make Śrutadeva mother of Śiśupāla and Pṛthukīrtti of Dantavaktra. **2** A Brāhmaṇa follower of Kṛṣṇa, knew his yoga power, lived as householder in Mithilā, earning bread for the day and contented, was visited by Kṛṣṇa and was happy at the honour done to him. **3** Daughter of Devaka and one of the seven wives of Vasudeva.

**Śrutadevī** Daughter of Sura and Bhoja, wife of Kṛta and mother of Sugrīva.

**Śrutadharas** A class of people in Śālmalidvīpa.

**Śrutakarman** Son of Sahadeva and Draupadī. **2** Son of Chāyā and Mārtaṇḍa. **3** Minister of Bhaṇḍa.

**Śrutakarmas** Son of Sahadeva.

**Śrutakīrti** Daughter of Sura and wife of Dhṛṣṭaketu, Rājā of Kaikeya, she had Santarddana and four other sons, known as the five Kaikeyas. A paternal aunt of Kṛṣṇa and mother of Bhadrā married to Kṛṣṇa, also mother of Anuvrata besides four sons. **2** Son of Arjuna and Draupadi.

**Śrutanika** Son of Nakula and Draupadī.

**Śrutañjaya** King, who belongs to Barhadrathas dynasty, ruled the earth for 40 years. **2** Son of Śatyayu. **3** King who ruled for 40 years.

**Śrutarṣi** A Ṛṣi, who did not receive the sruti direct, but obtained it at second hand from the Vedic Ṛṣis.

**Śrutarthakṛt** Son of Jāmbhavān.

**Śrutasena** Son of Parīkṣit.

**Śrutāśena** Son of Śatrughna. **2** Son of Bhīma and Draupadī. **3** Son of Parīkṣit.

**Śrutāśrava** Name of a Ṛṣi. He had a son named Somāśrava.

**Śrutāśravas** Daughter of Sura and she were married to Damaghoṣa king of Chedī. She bore a child known as Śiśupāla. **2** Son of Marjarī, and father of Ayutayu. **3** Son of Chāyā and the sun god, was Savarṇī Manu. **4** Son of Somavit. **5** King who belongs to Barhadrathas dynasty, ruled the earth for 58 years. See other details.

**Śrutayu** Name of a king.

**Śrutayudha** Name of a king.

**Śrutayus** Son of Ariṣṭanemi. He had a son named Supārśva. **2** Son of Purūravas and Urvaśī. Father of Vasumat. **3** Vānara chief. **4** Son of Bhānuścandra were slain in the Mahābhārata battle. **5** Son of Bhānumita.

**Śruti** Wife of asura Bali. **2** What was heard. The revealed word. The Mantras and Brāhmaṇas of the Vedas are always included in the term, and the Upaniṣads are generally classed with them. **3** Son of Uttama Manu. **4** Daughter of Anasūyā and mother of Śaṅkhapāda, wife of Kardama, Pulaha Prajāpati. **5** Śruti literally means what is heard. Great Ṛṣi who had perfected themselves by long tapas are said to have heard in their hearts eternal truths and to have left a record of them in the sacred book of Hinduism. That which has been heard, revelation. The Hindu sacred writings are divided in to Śruti and smṛti, the first head comprising that which has been directly revealed, namely, the Veda, and the second the post Vedic laws, founded indeed on the śruti, but delivered by human authors.

**Śrutikevala** A Ṛtvika at Brahmā's sacrifice.

**Śrutiparaga** One of Bhaṇḍa's eight men.

**Śrutirgrṇana** Name of Deva.

**Śrutiśravas** Son of Somapa the last of the Magahas.

**Śrutisrṇa** Śukradeva.

**Śruva** The sacrificial spoon of Agni.

**Staff** Symbol in the hand of Ardhanārī.

**Staleyu** Son of Sampāti and Rahamvarcha. He had nine brothers and they were Great warriors in nature.

**Stamba** A Kaśyapa and one of the seven sages of Svarociśa epoch.

**Stambha** Son of Parvas. **2** One of the seven sages of the Svarociśa epoch.

**Stambhas** The chief types of pillars.

**Stambhinī** A śakti in the Kiricakra, and a charioteer.

**Stana** A country to the north of India.

**Stanayitnus** Sons of Vidyota.

**Stanayoshikas** The latter member of the compound occurs poshikas, payikas and yodhikas, cherishers, 'drinkers or fighters'; the first term denotes the female breast.

**Standileyu (su)** One of the ten sons of Rudrāśva.

**Staneśvara** Name of a place, where Liṅga worships established. It is located nearly 30 km south of the river Saravatī.

**Stanita** A Bhārgava gotrakāra. See other details.

**Stanu** Ṛṣi. He had 11 sons. These 11 sons were named as Rudras.

**Stanu-tīrtha** Name of a tīrtha which cure the leprosy of king Veṇa.

**Stavakas** A Janapada of the Ketumāla continent.

**Sterna** Name of a bird.

**Sthaleśvaram** A place sacred to Śiva.

**Sthaleyu** Son of Bhadrāśva. **2** the seventh son of Raudrāśva.

**Sthali** Name of a tree.

**Sthali devatās** Gods or goddess of the soil, local deities.

**Sthalipākam** A ritual comprising an offering of rice boiled in milk.

**Sthānām** A sukha god. **2** A Mukhya gaṇa.

**Sthānāni** Fourteen worlds of which seven were made and seven mind born.

**Sthanḍila** one of the 10 Pīṭhas for image squares and with no mekhālas, this leads to health, wealth and happiness.

**Sthaneśvara** A sacred place to goddess Bhavāni.

**Sthāṇu** Name of god Śiva. **2** The name of Vāmadeva, who was prevented from proceeding with the work of creation. **3** Trunks of a tree.

**Sthāṇumatī** Name of a village.

**Sthāpathya** A architectural science which was created by Brahmā.

**Sthiramedhas** A god of Sumedhasa group.

**Sthita** Son of Vasudeva and Madirā.

**Sthiti** A Kāla of Brahmā. **2** A Kāla of Hari. **3** An Ajitadeva.

**Sthulakarṇa** Son of Devajani and a Yakṣa. **2** Son of Manivara.

**Sthulakeśa** Name of a Ṛṣi. He was able to find a female child near his hermitage. The child was Pramadevara.

**Sthūlaśiras** Name of sage.

**Sthūrkarṇa** Weapon received by Arjuna from Śaṅkara.

**Stobhas** Name of Kṣatriyas found in Kuśadvīpa.

**Stotra** Name of Indra. **2** Name of Śiva.

**Strirājya** A country located in the Himālayas immediately on the north of Brahmapura, which has been identified with Garwal and Kumaun. In the 7th century it is called Mountain of gold.

**Striloka** Name of place. See Strirājya.

**Strimanin** Son of Manu Bhautya.

**Strimitra** Name of a king who ruled the kingdom for 13 years.

**Strirājya** People. In the Garuḍa Purāṇa it is related that the Strirājyas, the Saindhavas, the Mlecchas, the goddess Yavanas and the people of Mathurā inhabited the western countries. I have not met this elsewhere, and it is not in the dictionary. It may perhaps mean "those who live apart from women" but the reading is more probably Stri rājya. This was the name of a country and people near the Hūṇas and Taṅgaṇas. Striloka is mentioned partly as a place north west of India in an alternative reading to Rāmāyaṇa.

**Strivadhama** A heinous offence, Viṣṇu slew Śukra's mother and was cursed to be born as man on earth seven times for the progress of the world, a rule in wars that the women of the enemy's side must not be molested; but Bāṇa's women were molested by the fire of Tripura.

**Stuta** Wife of Varuṇa and she had two sons. They were Kālī and Vaidya, and a daughter named Surasundarī.

**Stuti** Wife of Pratiharta and mother of Aja and Bhuman.

**Stutyavrata** Son of Hiraṇyaretas of Kuśadvīpa.

**Subāhu** Son of Dhṛtarāṣṭra and ruler of Cedi. **2** Son of Śatrughna and king of

Mathurā. **3** Son of Akrūra and Aśvini. He had nine brothers and they were Supārśva, Gavesana, Vṛṣṭinemi, Sudharmas, Śaryāti, Abhūmi, Vajrabhūmi, Śramiṣṭha, and Śravaṇa.

**Subāhu** Name of Apsarās.

**Subala** A king of Gandhāra, the father of Śakuni and Gāndhārī. **2** Serpent God. **3** Mountain in Laṅkā. **4** Son of Manu Bhautya.

**Subalaka** Son of Vabhru and the author of the erotic science and the scholar of all the śāstras.

**Subalāśva** Name of a king.

**Subarṇarekha** River.

**Śubha** Mother goddess. **2** An accompanies of Buddhakapāla. **3** River. The Varāha Purāṇa mentions also Manijala Śubha. I have not found the former name elsewhere, but the Śubha is mentioned in the Hari vaṁsa, and the river Manijala is mentioned in the Bhīṣma parvata, in Mahābhārata. There are no data to identify them, except that the passage in the Harivaṁśa places the Śubha in the Dekhan.

**Subhadda** Yakṣa blessed with a child by the worship of the Yakṣas found in Jainism.

**Subhadrā** Daughter of Vasudeva and the sister of Kṛṣṇa, whose elder brother of Balarāma had intended her to be married to Duryodhana, but Kṛṣṇa, were not in favour of his match. **2** An accompanies of Jambhala. **3** A name of Dvārapāla image. See Dvārapāla. **4** Sister of Kṛṣṇa. **5** The name of one of the idols in the temple of Jagannātha. **6** Cow. **7** Daughter of king Balin. **8** The name of one of the idols in the temple of Jagannātha at Puri.

**Subhāga** Name of Apsarās.

**Subhāṅgi** Fair limbed. An epithet of Rati, wife of Kāma, and have Yakṣi, wife of Kubera.

**Subhāu** Son of Kuvalayāśva and Madalasa. See Kuvalayāśva. **2** Son of Citraka. He had four brothers and they were Pṛthu, Vipṛthu, Aśvagrīva and Sudhāśvaka.

**Subhmi** Son of Ugrasena. He had 6 brothers and 5 sisters. They were Kaṁsa, Nyagrodha, Simama, and Lamla. Samli. Siñji, Rāṣṭrapāla, Yuddhamuṣṭhī, Tushtimat, Kaṁsa, Kaṅśāvati, Suanu, Rāṣṭrapāli and Kaṅkī.

**Subhru** Rohiṇī of the Puru family, the wife of Vasudeva known as Anakadundubhi gave birth tot he eldest son, Balarāma, and to his brothers Saraṇa, Durduma, Damana, Piṇḍarka, and Mahāhanu.

**Submas** Name of a king.

**Subrahmanya** A name of Kārttikeya, the god of battle.

**Sucala** King who belongs to Barhadrathas dynasty ruled the earth for 32 years.

**Sucāru** Son of Kṛṣṇa and Rukmiṇī.

**Sucha Agni** Agni dominate in the sun.

**Suchakṣu** the River Oxus, it was also called Vakṣu.

**Suchandra** King of Vaiśāli and son of Hemacandra. He had a son named Dhumrāśva. **2** Son of Siṅghika.

**Suchāru** Son of Kṛṣṇa.

**Suchchaya** Wife of Dhurva.

**Suchi** Son of God Agni and Svāhā of Asuras and Gandharvas had 14 sons all Yajña agnis, father of Haryavāhana and Ayu. **2** Son of Antardhāna. The text of the Vāyu and Brahmā read like that of the Viṣṇu. M. Langlois understands the two last words as compound epithet;—"Se jouirent du pouvor de se rendre invisible". The construction would admit of such a sense, but it seems more probable that they are intended for names. The lineage of Pṛthu is immediately continued through one of them Antarddhāna, which is the same as Antarddhi, as the commentator on the Harivaṁśa remarks of the succeeding name. "One of the brothers begin called Antarddhāna or Antaddhi" leaves no other sense for Pālin, but that of a proper name The Bhāgavata gives Pṛthu five sons, Vijitāśva, Haryyākṣa, Dhumrakeśava, Vṛka and Draviṇa, and adds that the elder was also named Antarddhāna, in consequence of having obtained form Indra the power of making himself invisible. **3** Son of Śatadyumna and he had a son named Urjjavāha. **4** Son of Andhaka. In the Vāyu Purāṇa, he was known as Śami, Śaśi in Matsya, and Śini in Agni. He had three brothers and they were Kukkura, Bhajamāna and Kambalavaṁhish. **5** Son of Vipra. **6** Indra of the fourteenth Manvantara. **7** Daughter of Kaśyapa, parent of water fowl. **8** Name of month. Which is sacred to Varuṇa. **9** Name of fire and it is called as Ayuṣ by the Gandharvas **10** This fire generates other fires on begin churned in the Araṇī—The fires under group of Suci are given in the genealogical order as follows Mahīṣa, Sahasa, Adbhuta, Vividhi, Arka. **1 1** A Ṛṣika who became a sage by Satya. **12** A Vaikuṇṭha god. **13** A Sudhamana god. **14** A son of Raivata Manu. **15** A sage of the epoch of the 14th Manu. **16** Indra of the epoch of the 14th Manu. **17** Son of Bhṛgu and a deva. **18** Son of Satyaka. **19** Name of a king who ruled the kingdom for 58 years. **19** Son and sage of the 14th epoch of Bhautya Manu. **20** Daughters of Tāmra and Kāśyapa, and mother of Swans, cranes and ducks. **2 1** Son of Auttama Manu. **22** Son of Vibhu who ruled the kingdom of earth for 64 years. **23** Name of Saimhikeya. **24** Son of Manu and Nadvala.

**Suchimukha** Name of a hell. Miśras are taken to the hell where steel wires with sharp protections are woven round their bodies like cocoons.

**Suchismita** Name of an Apsarās.

**Suchiśravas** Name of Prajāpti.

**Suci** See Suchi.

**Sucidratha** Son of Citrartha as read in Vāyu Purāṇa.

**Sucidratha vṛṣṇimat** King who belongs to Pauravas dynasty.

**Sucidrava** Son of Citrartha as read in the Matsya Purāṇa.

**Sucikā** Name of an Apsarās specified only in the Brahma Purāṇa.

**Sucimukha** Name of a bird. It means honey-sucking bird.

**Sucira** Mother goddess.

**Suciśsravas** An Ajita deva. **2** Name of a Prajāpati.

**Suciśrī** The Brahma Purāṇa reads as a queen of Grīṣma ṛtu.

**Sucitra** Name of Śiva.

**Sucividyā** Son of Purūravas and Uravaśī.

**Sucivrata** Name of a Prajāpti.

**Sudakṣa** Name of Ajita Deva.

**Sudama** Mountain that is found in the inferior of Bahlīka kingdom. **2** Name of a river.

**Sudāmā** Poetry stricken Brāhmaṇa, Kṛṣṇa's school-fellow. Persuaded by his wife he went to Kṛṣṇa with a handful of parched rice. Kṛṣṇa was pleased on seeing him and raised him to a great and a glorious life.

**Sudāman** Name of a King.

**Sudāmapurī** Name of a place where Ṛṣi Sudāma lived at his early age.

**Sudāmas** The name occurs in the Rāmāyaṇa as that of a mountain in the Punjab. **2** Name of a tribal people.

**Sūdana** Name of god Śiva.

**Sudanta** Name of an Apsarās.

**Sudaraśana** Name of a prince. **2** The disc of Viṣṇu. The famous wheel weapon once used by Nārāyaṇa it was transmitted to Kṛṣṇa by Agni. It implied a weapon of fire and by wielding it Kṛṣṇa became more powerful than the deities did themselves, the demons, and the serpents. It was invested with the exceptional power of returning back to its wielder like a boomerang. By it Kṛṣṇa cut the friend Sāmbha into two parts. Vṛṣaṇaka was its first creator and he slew with it a demon dwelling with in the water. It was so brilliant that only pink in could use it and it acquired its name from Bahava himself. Vaiśava symbol and weapon. The Śilpasāra describes Sudaraśana to be brilliant as fire with sixteen arms holding the weapons conch, discus, bow, axe, sword, arrow, trident, noose, goad, lotus, thunderbolt, shield, plough, pestle, club and spear.

**Sudaraśana Bhaṭṭāra** The Sudarsana Bhaṭṭar was a pupil of Vatsya varada; a contemporary of Varada Viṣṇu. His son was Vedāntācārya Bhaṭṭār.

**Sudaridra** Poor Brāhmaṇa who lived in the kingdom of Brahmadatta. He had four sons and they were Tattvadari, Dhṛtimāna, Vidyāchanda and Tapotsuka. He felt very miserable when he came to know of the resolution of his sons and in a very plaintive tone asked them the reason of their doing so. He tried his best to dissuade his sons from doing that and said that to repair to forest leaving an aged father behind in a helpless condition was no virtue, and what would be their fate for doing that act. Hearing those words of their old and in firm father they said that he should,not stand in their way and that god had made ample provision for his subsistence.

**Sudarman** Pratardana God.

**Sudarśan Guru** He wrote a commentary on the Vedānta Vijaya of Vedānta Deśikā and called himself a disciple of Vādhula Śrīnivāsa, the author of the commentary on Śrutaprakāśikā.

**Sudarśana** Name of Śiva.

**Sudarśana Bhaṭṭār** The author of Śrutaprakāśikai was also Nadadur Ammal's disciple. He was a grandson of Veda Vyāsa Bhaṭṭār; twin brother of Pārśara Bhaṭṭār. He was a disciple of Nadadur Ammal.

**Sudās** Name of an Apsarās.

**Sudāsa** Son of Sarvakāma. He was also known as Mitrasaha. The Vāyu, Agni, Brahmā and Harivaṁśa read Amitrasaha 'foe enduring' but the commentator on the text explains it Mitra, a name of Vasiṣṭha, Saha 'able to bear' the imprecation of; as in the following legend, which is similarly related in the Bhāgavata. It is not detailed in the Vāyu. A full account occurs in the Mahābhārata, Ādipurāṇa, but with many and important variations. Kalmāṣapāda while hunting, encounter Sakṛti, the son of Vasiṣṭha, in the words;—and on his refusing to make way, struck the sage with his whip. Sakṛti cursed the king to become a cannibal; and Viśvāmitra, who had a quarrel with Vasiṣṭha, seized the opportunity to direct a Rākṣasa to take possession of the king, which he might become, the instrument of destroying the family of the rival saint. While thus influenced, Mitrasaha a Brāhmaṇa applied to Kalmāṣapāda for food, and the king commanded his cook to dress human flesh, and give it to the Brāhmaṇa, who knowing what it was, repeated the course of Saktri, that the king should become a cannibal, which taking effect with double force, Kalmāṣapāda began to eat men. One of his first victims was Saktri whom he slew and ate, and then killed and devoured under the secret impulse of Viśvāmitra's demon, all the other sons of Vasiṣṭha. Vasiṣṭha however liberated him from the Rākṣasa who possessed him and restored him to his natural character. The imprecation of the Brāhmaṇa's wife, and its consequences, are told in the Mahābhārata as in the text, but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities the prince's designation begin at length, Mitrasaha Saudāsa Kalmāṣapāda, son of Sudās with the swelled feet. **2** Son of Cyavana and he had a son named Saudāsa.

**Sudāsa** Surname of Vasudana.

**Sudati** Name of Apsarās.

**Suddas atvamannan** Disciple of Vanamalai Jiyar.

**Suddha** Son of Anenas and father of Suci. **2** Son of Bhautya Manu. **3** Son of Kauśika in previous birth, born as Cakravāha in Manasa. **4** Satva rids a pure man of his bondage from the state of separation. **5** Sage of the epoch of the 14th Manu.

**Suddha Varāhī** A form of Varāhī.

**Suddhas** A Janapada of the Bhadra country.

**Suddhaudana** Son of Śākya.

**Suddhavatī** Name of a city located on the western side of mounts Meru.

**Suddhi** The goddess enshrined at Kapālamocana.

**Suddhoda** The sea of fresh water.

**Suddhodana** Son of Gaka. **2** Son of Śākya and father of Lāṅgala. **3** King of Ikṣvākus and he had a son named Siddhārtha.

**Sudera** Son of Chuṇchi. **2** Son of Devaka.

**Sudeśaṇa** Son of Kṛṣṇa and Rukmiṇī.

**Sideśaṇā**The wife of Vīrāṭa king, who provided shelter to the exiled Pāṇḍavas. The wife of Bali, the asura who through the agency of the Brāhmaṇa sage Dīrghātamās gave birth to Aṅga, Vaṅga, Kaliṅga, Pundra and Suhma.

**Sudeva** Princes of Aṅga, and married to Arihan. She had a son named Rikṣa. **2** Son of Chunchi. **3** Son of Devaka.

**Sudhama** Mountain.

**Sudhaman** Son of Virājas. **2** Son of Gaurī. **3** Son of Kardama.

**Sudhaman** Disciple of Lokākṣi. **2** An Avatāra of Lord. **3** Ajitadeva God.

**Sudhamas** Class of deities.

**Sudhanwan** Son of Sasvata.

**Sudharma** The assembly hall of Indra in heaven. At Kṛṣṇa's behest, Indra sent it to Ugrasena for the use of Yādavas. After Kṛṣṇa's death, it returned to Indra's heaven. The hall of Indra, the unrivalled gem of princely courts, which Kṛṣṇa commanded Indra to resign to Ugrasena for the assemblage of the race of Yadu. After the death of Kṛṣṇa it returned to Indra's heaven.

**Sudharmā** Wife of Matali and mother of Guṇakeśī.

**Sudharman** Name of a king. **2** Pratardana god.

**Sudharmana** Gods of 9th Manu.

**Sudharmas** A class of deities. **2** Son of Akrūra and Aśvini. He had nine brothers and they were Pṛthu, Vipṛthu, Aśvathāma, Subāhu, Supāśrva, Gaveśaṇa, Vṛṣṭinemi, Śāryāti, Abhūmi, Vajrabhūmi, Śramiṣṭha and Śravaṇa.

**Sudhas** Son of Citraka and he had four brothers. They were Pṛthu, Vipṛthu, Aśvagrīva, and Subāhu.

**Sudheshtas** These are foresters and barbarians.

**Sudhis** A class of deities.

**Sudhiya** God of Tāmasa Manu. **2** God of Tāmasa epoch.

**Sudhyu** Name of a fire that is also known as Mārjaliya.

**Sudina** Name of a Lake.

**Sudma** He was also known as Kuchela.

**Śūdra** The Varṇa of indigenous caste not entitled to the initiation ceremony of rebirth. **2** One of the ten daughters of Raudrāśva.

**Śūdras** Name of Kṣatriyas found in Kuśadvīpa. **2** Daughter of Bhadrāśva and Ghṛtaci, one of the wives of Atri. **3** The members of the fourth Varuṇa.

**Sudyumna** Son of Manu Vaivasvata. At birth the child was a girl named Ilā but she was metamorphosed into a man known as Sudyumna who under a curse from Śiva, once again became a woman Ilā. Then she married Buddha and became the mother of Purūravas. Then through the favour of Viṣṇu she was once more changed into a man and had three sons.

**Sūfī** Wise, the name of a sect who outwardly conforms to Islām, but has adopted a mystical pantheism resembling the Vedānta philosophy.

**Sūfism** Sūfīsm is liberal Mohamedanism with a colouring of Vedānta. Sūfīcism is Islamic in origin. Sūfīsm is the religious of love with Mādhurya Bhāva, with the concept of the lover and the beloved. The word Sūfī is connected with the word or with the Greek word Sophiā. It referred to the course of dress, which the sufic ascetics wore to mark their disapproval of the showy wand robes worn by their worldly minded co religionists. The Mohammedans think that Sūfīsm is indigenous to Islām. Other broad-minded scholars have traced an Indian origin of the movement. Indian mysticism and oriental Christian mysticism have affected the later developments of Sūfīsm. The doctrine of asceticism that is an essential feature of Sūfīsm. The Sūfī consecrates all his acts, physical, mental and spiritual to the will of God. Unity of god, brotherhood of man and self-surrender to the lord are the most vital doctrines of Sūfīsm. In Sūfīsm god has form. The Sūfīs recognize his formless aspect too. Sūfīsm combine ecstasy and service of man. A Sūfī wants to remain in the world and deserve the humanity, but to be above worldliness. The Sūfī language of ecstasy describes the divine experience in a variety of ways such as sweetness, intoxication, perfume, sleep, and death. Wine is a symbol of intoxication. In Sūfīsm, beauty leads to love and love to bliss. All duality melts. The lover and the beloved become one. The Sūfī strives to attain, absolute beauty, absolute love and absolute bliss.

**Sugandhā** Apsarās. **2** God enshrined at Madharavana. **3** Name of a place where one of the fifty-two pīṭhas of Satī's nose is said to have fallen.

**Sugar Cane** A bow of Kāma. **2** A bow of Lalitā.

**Sugrīva** Name of a horse used by Kṛṣṇa.

**Sugrīvī** Daughter of Kaśyapa, belongs to horses family.

**Suhanu** Name of a river.

**Suhavī** Son of Bhūmanya and Puṣkariṇī.

**Suhavis Aṅgiras** Descendant of Aṅgiras is the name of the seer.

**Suhma** Name of an independent country.

**Suhma** one of Kṣetrāja sons of Bali and Sudeśṇā through the agency of Dīrghatamās, his other brothers being Aṅga, Vaṅga, Kaliṅga and Puṇḍra. Nīlakaṇṭha, the celebrated commentator of the Mahābhārata with Rādhā, has identified Suhma. It is placed between Baṅga and Kaliṅga and it is mentioned as an independent country specified in the Purāṇa. Bigandet says in his Life of Buddha, that the two merchants Tapuṣa and Palikat who gave honey and other articles of food to Buddha, came from Okkalab near Rangoon, but according to Kern from Ukkala. They arrived at a port called Surāma where they hired five hundred carts to carry their merchandise. **2** Name of a country located in the south of Panjab that was conquered by Arjuna. Buddha delivered the Janapada Kalyāṇī sutta, while dwelling in a forest near the town of Deśaka in the country of Sumbha as Sumha was also known under this name.

**Suhmottara** Name of a place, which has been wrongly spelled as Brahmottara.

**Suhotra** A monarch. He was son of Bhūmanyu and Puṣkariṇī. He married Aikṣavāki and their children were Ajamīḍha, Sumīḍha and Parumīḍha. **2** Son of Bhūmanyu and Vijaya. He married Suvarṇa the daughter of Ikṣavāku and became the father of Hastin.

**Suhotrī** Son of Bhūmanyu and Puṣkariṇī.

**Suir** See Savaras.

**Sujaṅghi** Wife of Danagni and gave birth to Pulastya.

**Sujātā** A devotee of the Buddha.

**Sujati** Son of Vithotra.

**Sujaya** Bhavya God.

**Sujyoti** Name of a fire that is an ocean fires and it is glorified in the abode of Brahmā.

**Śuka** Son of Garhapatya, and he is said to be the fire that is gathered and carried. **2** He stayed for 16 years in his mother's womb. **3** Son of Vyāsa and Araṇī and a great yogin, superior to his father as a yogi. Seeing his character, his father taught him the Bhāgavata renounced worldly life before his upanayana. Wandered naked from place to place and reached the country of Kurujaṅgalas. When at Hastināpura, he stopped for a few minutes at the threshold of householders to purify their abode. Suta's salutation to call on Parīkṣit doing Prayopaveśa and imparted knowledge to him addressed by the king as to the best way of spending his last moments for attaining Mokṣa. Enlightened him by the Bhāgavata episodes went with Kṛṣṇa to Mithilā and to Syamantapañcaka for the solar eclipse. Took part in defending Dvārakā against Śālva. on Saura Gaṇa as seven for each month. Heard the story of Citraketu from Vyāsa, Nārada and Devala. He was married to Pivari and got by her five sons all Yogācāryas and a daughter Kīrtimatī, a yogini, of superior bhakti. The sons were Kṛṣṇa, Gama, Prabhu, Śambu, and Bhūrīśravas. **2** Son of Gārhapatya agni. **3** Son of Sarabha and father of Ṛkṣa. **4** The father-in-law of Anuha. **5** Name of a Ṛṣi. **6** Weapon used for war field.

**Sukala** Name of a country.

**Sukalas** Son of Vasiṣṭha.

**Sukalina** A class of Pitṛs. We may hear take the opportunity of inquiring who are meant by the Pitṛs, and generally speaking they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequies cakes with them, the Sapiṇḍikaraṇa, has been duly performed. The Pitṛs collectively, therefore, include a man's ancestors; but the Principal members of this order of beings are of a different origin. The Vāyu, Matsya and Padma Purāṇas and Harivaṁśa, profess to give an account of the original pitṛs. The accounts much the same, and for the most part in the same words in all. They agree in distinguishing the Pitṛs, into seven classes; three of which are without form or composed of intellectual, not elementary substance and assuming them monthly, on the fifteenth day of the moon's wane or on the eighth day of the same period in certain monsoons or at particular seasons. When a householder finds that any circumstance has occurred or a distinguished guest has arrived, on which account ancestral what forms they please, and four are corporal. When they come to the enumeration of the particular classes they somewhat differ and the accounts in all the works are singularly imperfect. According to a legend given by the Vāyu and the Harivaṁśa, the fist Pitṛs, were the sons of the gods. He to become fools cursed the gods having offended Brahmā by neglecting to worship him, but upon their repentance he directed them to apply to their sons for instruction. Being taught accordingly the rites of expiation and penance by their sons, they addressed them as fathers, whence the sons of the gods were the first Pitṛs. The Pitṛs are born in the Manvantaras as the sons of the god's. The Hari vaṁsa makes the sons assume the character of fathers, addressing them 'depart children'. Again, the Very Purāṇa declares the seven orders of Pitṛs to have been originally, the first gods' spheres, and who are the gods of the gods. Again, in the same work we have the incorporeal pitrs called Vairājas, from being the Prajāpati Vairāja. The Harivaṁśa has the same statement, but more precisely distinguishes the Vairājas, as one class only of the incorporeal pitṛs. The commentator states the same calling the three incorporeal pitṛs, Vairājas, Agniśvattas, and Varhiṣads and the four corporeal orders, Sukalas, Aṅgīrasas, Susvadhas and Somapās. The Vairājas are described as the fathers of Meinā, the mother of Umā. Their abode is variously termed the Santanika, Sanatana and Soma loka. As the posterity of Virāja, they are the Somasads of Manu. The other classes of Pitṛs, the three Purāṇas agree with Manu in representing as the sons of the Patriarchs and in generally assign to them the same offices and posterity. Agniśvattas—Son of Mārīcī, and pitṛs of the gods; living in Soma loka, and parents of Achchoda. The Vāyu makes them resident of Virāja loka, sons of Pulastya, Pitṛs of the demigods and demons and parents of Pivari, omitting the next order of Pitṛs, to whom these circumstances more accurately refer. The commentator on the Harivaṁśa derives the name from Aṅgiśu, in or by oblations to fire and Atta obtained, invoked. Varhiṣads—Sons of Atri, and Pitṛs of the demons. Sons of Pulastya, Pitṛs of the demons, residents in Vaibhrāja, fathers of Pivari. These three are the formless or incorporeal pitrs. Somapās—Descendants of Bhṛgu, or sons of Kavi by Svadhā, the daughter of Agni, and Pitṛs of the Brāhmaṇas. The Padma calls them Uṣmapās. The Harivaṁśa call the Sompās to whom it ascribes the same descent as the Vāyu, the pitrs of the Śūdras and the Śukalas the Pitṛs of the Brāhmaṇas. Haviṣmantas–in the solar sphere, sons of Aṅgiras, and Pitṛs of the Kṣatriays. Ajayapas—Sons of Kardama, Pitṛs of the Vaiśyas, in the Kāmaduhaloka, but the law-giver calls them the sons of Pulastya. The ptirs of the Vaiśyas are called Kāvyas in the Nandī Upapura, and in the Harivaṁśa and in comment they are termed Susvadhas, sons of Kardama, descended from Pulaha. Sukalains—Sons of Vasiṣṭha and Pitṛs of the Śūdras. They are not mentioned in the Padma Purāṇa. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal pitṛs. Besides these pitṛs other heavenly beings, the some times made to adopt a similar character; thus Manu says "the wise call our fathers Vasu; our paternal grandfathers, Rudras; our paternal great grandfathers, Ādityas; agreeably to a text of the Vedas." That is, these divine begins are to be meditated upon along with, and as not these divine beings are to be meditated upon along with, and as not distinct from progenitors. Hemādrī quotes the Nandī upapaura for a different practice, and directs Viṣṇu to be identified with the father. Brahmā with the grandfather, and Śiva with the great grandfather. This regarded as one's self and Pradyumna, Śaṅkarṣaṇa and Vasudeva as the three ancestors.

**Sukalpa** King of Nanda. 2 One of the eight sons of Mahāpadma, all of whom ruled only for 12 years.

**Sukamāla** Son of Devayāni and a Yakṣa.

**Sukamas** A Janapada of the Bhadra continent.

**Sukanadī** A river of the Ketumāla continent.

**Sukanāsa** A Janapada of the Ketumāla continent.

**Sukandakas** The people of Kashmir.

**Sukanyā** Daughter of Śaryātī and the wife of Cyavana. once she went with her father to the hermitage of Cyavana, she saw an ant-hill with two luminous objects in holes, which she pricked with a thorn. This resulted in blood flowing from the eyes of the sage Cyavana. The king asked the sage's pardon by giving his daughter in marriage. Aśvins calls on them and made Cyavana look young to the puzzle of Sukanyā. The Aśvins revealed to her of Cyavana's rejuvenation. once her father came and seeing her with to be her paramour and scolded her. But when he heard the truth of the matter he was pleased. **2** She was mother of Sumedhas.

**Sukapriyā** Name of goddess Lalitā.

**Śukara** Name of a Rākṣasa. **2** Name of a hell. See other details.

**Śukarakṣetra** Place found in the north east of river Gaṅgeśa, where Hiraṇyākṣa was slain by Viṣṇu in his incarnation as Varāha who held up the earth with his tusks from sinking.

**Śukara-kṣetra** Name of a provinces, where Hiraṇyākṣa was slain by Viṣṇu in his incarnation as Varāha (Boar), who held up the earth with his tusks from sin king.

**Sukarman** Son of Sutvan. He studied 1000 saṁhitās and expounded them to a thousand disciples who had the splendor of the sun. As they were studying during the day (when they should not be studied) Indra slew him. For the sake of his disciples he performed protest fast into death. on seeing it, Indra granted him a boon. "You will have two-disciple s of great vigor and unequalled splendor. Let those two extremely intelligent study the thousand saṁhitās". His disciples' were— 1. The intelligent and highly excellent Brāhmaṇa Pauṣyañji and the second one 2. Hiraṇyanābha alias Kauśalya who was a king. Pauṣyañji taught half a thousand saṁhitās. The splendid disciples of Pauṣyañji were known by the name Udicya sāmans. Kaṣuily studied 5 saṁhitās. The disciples of Hiraṇyanābha are remembered as Pracya sāmagas. **2** Student of Jaimini and son of Sumantu. He composed Sahasra saṁhitā belongs to Sāma Veda. He had two disciples and they were Hiraṇyanābha and Pauṣyiñji. **3** Son of Sunva (na), an illustrious pupil of Jaimini and author of the sāman with a thousand saṁhitās. His pupils were Hiraṇyanābha and Pauṣyañji besides an Avatāra. He had 500 disciples from the north and a good number from the east. **4** Teacher who belongs to Sāma Veda.

**Sukarmaṇa** A group of gods of the epoch of Raucya Manu, gods of the fourth Savarṇa Manu. **2** One of the three devagaṇas of the 13th Manu, oblation given to them are curds and ghee. **3** A group of gods of the XII epoch of Manu.

**Sukarmaṇs** A class of deities.

**Sukarmas** A class of deities.

**Sukas** The mind has born sons of Svayambhuva Manu and they 12 in number.

**Sukeśa** A Dānava. **2** Name of a sage who lived in his ascetic life at Dāruvana. **3** Name of a mountain found in the west of Vindhaya.

**Sukeśī** Daughter of Tumburu.

**Suketana** Son of Sunitha, and father of Dharmaketu.

**Suketu** Son of Nandīvardhāna. **2** Son of Sumitha. **3** A Vānara chief. **4** Son of Sagara. **5** Son of Ketumān, father of Dharmaketu. 6 Son of Sunitha, who was righteous monarch and ruled the kingdom of earth. He was father of Dharmaketu.

**Sukha** Son of Dharma, born of Śānti. **2** Son of Sidhi. **3** Son of Suki and Garuḍa. **4** The City of Varuṇa to the west of Meru mountain. Name of a city. It is located in the west of Meru and top of the Manasa itself is the beautiful city name Sukha. It belongs to the intelligent Varuṇa. Varuṇa, the lord of the aquatic begins lives in the city named Sukha. **5** one of the three Devaganas of the first Savarṇi Manu and they were 20 in Numbers. **6** A river which flows form the Nīla and Kumjua hills.

**Sukhī** A river in Plākṣadvīpa.

**Sukhībala** Son of Nṛcakṣu. In the Bhāgavata Purāṇa, he was known as Sukhīnala.

**Śuki** Parrot. Daughter of Tāmra and Kaśyapa, married to Garutmān and had six sons named Triśira, Sumukha, Bala, Pṛṣṭa, Triśankunetṛ and Surasa, who had in their turn a number of sons and grandsons, brought forth parrots, and owls, gave birth to parrots, owls, and crows.

**Sukiti** A sage of the second Savarṇa epoch.

**Sukkeśā** Daughter of Tumburu and she were also known as Pañca cūḍas. She believed to presided over the months of Caitra and Māgha.

**Śukla** Name of god Hari. **2** Heat producing rays. **3** Son of Havirdhāna. **4** A mountain found in Krauñcadvīpa. **5** The first of Pakṣas. **6** One of the seven son of Vasiṣtha.

**Śukla tīrtha** A sacred place for Śiva, merits of expounded to Śiva to Mārkaṇḍeya; attached to the Narmadā, here Cāṇakya, Rājarṣi attained siddhi, destroys the sin of brahmicide and infanticide, the lord lives here with Umā on the fourteenth day of the dark half of Vaiśākha and Caitra months.

**Śuklagulma** Son of Balarāma. **2** Son of Saraṇā.

**Suklakṣṇī** The river Goga, which falls into the Ganges.

**Śuklapakṣa** The bright half of the month, the fortnight from the new to the full moon, in which period the early evening has the moonlight. Parties to a quarrel sometimes call themselves the Śuklapakṣa and their opponents the Kṛṣṇapakṣa.

**Śuklikas** Stars which is white in colour. Those person who perform good and meritorious works in this world, go to these planets and stars after they leave their mortal coils and these are saved, hence these Nakṣattara s are called Tārākas. and as they are while in colour, they are named Śuklikas.

**Sukmārī** Name of a river found in Śakadvīpa.

**Śukra** Son of Bhava. **2** Son of Vasiṣṭha. He had six brothers and they were Rājās, Gatra, Urddhabāhu, Savaṇa, Anagha, Sutapas all were sage. The Bhāgavata has an entirely different set of names or Chtraketu, Surochiṣ, Virājas, Mitra, Ulwāna, Vasubhṛdyana and Dyumat. It also specifies Saktri and others, as the issue of and different marriage. The Vāyu and Liṅga have the same sons as in Viṣṇu Purāṇa reading Putra and Hasta in palace of Gatra, they add a daughter, Puṇḍarīka, married to Pāṇḍu. The eldest son, according to the Vāyu, espoused a daughter of Mārkaṇḍeya, and had by her the Lokapāla of the west Ketumat. The seven sons of Vasiṣṭha are termed in the text the seven Ṛṣis, appearing in that character in the Manvantara. **3** Son of Havirdhāna. The Bhāgavata as usual modifies this genealogy; Antarddhāna has by Śikhaṇḍini, three sons, who were the three fires Pāvaka, Pavamāna, and Śuchi, condemned by a curse of Vasiṣṭha to be born again, by another wife Nabhasvatī he has Havirddhāna, whose sons are the same as those of the text only giving another name Varhiṣad as well as Pracīnaverhis to the first. According to the Mahābhārata that has been followed by the Padma Purāṇa. Pracīnavarhis was born in the family of Atri. **4** Name of a month. **5** Son of Kavi married Urjasvatī and father of Devayānī, through Jayanti. The Purohita of Hiraṇyakaśipu. Father of Sand and Mārka, tutors of Prahlāda. Took part in Prahlāda's coronation. A Brahmarṣi. Heard of the insult offered to his daughter by Śarmiṣṭhā, the daughter of the ruler Vṛṣaparvaṇ and left the capital. The Purhoita of Vṛṣaparvaṇ, the latter made him stay offering to make his daughter a slave of Devayāni. In offering the latter to Yayāti, he asked him not to share his bed with Śarmiṣṭhā, cursed Yayāti to become aged for having shared his bed with Śarmiṣṭhā, and on an appeal mitigated it by saying that he could exchange his old age with youth of another if he found one to accept the exchange, joined Soma in Tarakamaya war, blessed the Asuras in this war, fought with Bṛhaspati in the Devāsura battle. Brought back to life the unconscious Bali from agreeing to his request. Bali would not hear, and Śukra cursed him to lose all Śrī. At the bidding of Hari completed the Yajna begun by Bali. The third Vedavayāsa heard the Purāṇa from Vāyu and told it to Bṛhapsati, worshipped Sthāṇu with sever penance, born in Tisyanaksatra; married mind born daughter of Pits, and father of 4 sons named Tvaṣṭṛ, Varatri, Sanda and Mārka, cursed the asuras when they lost their empire and, Yajña came to the side of Devas. Asuras having no ācārya, the devas attacked them who appealed to Śukra's mother. Viṣṇu at the instance of Indra slew her, a woman and a wife of Bhṛgu, for which Viṣṇu was cursed to be born on earth as man seven times. Indra then set up his daughter Jayanati to serve Śukra and earn his good will. Pleased with her service, Śukra agreed to live with her as husband for ten years. After this period, Bṛhaspati assumed his form and deluded the asuras. Śukra who grew angry cursed the Asuras, at which Bṛhaspati felt happy and threw off his disguise. They appealed to Śukra for help once again or threatened to leave for Rasātalam. He managed to get back their kingdom in the epoch of Savarṇi when Bali was emperor lives in Bhūvarlokam. Āśrama of located below the Shasraikhara and Kumada hills consecrated Bhaṇḍa on the throne, revealed Aṅgarakavrata to Virocana, reached peace between the Devas and the asuras, after seeing the destruction of twelve wars, wanted to excel Bṛhaspati in mantra by the grace of Śiva and learnt Nīti from Śiva, encouraged Asuras by giving them his pupils Sanda and Mārak for assistance. But his curse tells when the pupils desert them. Gods who offered them a status in sacrifices brought off both. This resulted in the helplessness of asuras, who entered Rasātalam, appointed Purohita of the asuras, expert in Sañjīvinividyā, revived the dead back to life, taught Kaca, son of Bṛhaspati, has ruled that the son of the king who pleases his father best is entitled to the throne. **6** He goes round Dhruva, and is believed to cause rain by his rapid marches, before or after or along with the sun, the planet above Budha, fed by the Viśvāśrava ray of the sun, of 16 rays of white watery region; 1/16 in size to the moon, to be worshipped when it begins to rise or is opposite or at the commencement or end of a journey, gifts to be given to a samaga, on the left, a bad omen, an auspicious planet. **7** Wife of Varuṇa. She was also known as Dīvi. She had one son and one daughter. **8** Son of Uru and Agneyi. **9** Name of Śiva. **10** One of the twenty Sutapa gaṇas. **11** Son of Urja and Vasiṣṭha, a sage of the epoch of Bhautya Manu. **12** Son of Havirdhāna. **13** Son of Auttama Manu who was married to Gaut, the mind born daughter of the Manasa Pitrs. **14** Son of Savarṇi manu who was hero in nature. **15** Son of Prajāpatait and overlord of Daitāya, mother of, brought back to life by Bṛhgu. **16** Son of Jala. **17** Son of Nandana.

**Śukra** Śukra is the 16th part of the moon. The diameter and circumference are measured all in yojanas.

**Śukrāgni** Second son of Gārhapatya.

**Śukramukha** Name of a hell. Here, kings who oppress their subjects are crushed between two rollers with help of servants of Yama.

**Śukraśrī** Queen of Grīṣma ṛtu.

**Śukratīrtham** Name of a tīrtha found in the south Bank of the river Naramdā that is sacred to the Pitṛs.

**Sukreśwar** The name of a god who is propitiated in the hope of obtaining well favoured sons.

**Sukrisha** Ṛṣi.

**Sukrita** River. See Veṇukā.

**Sukriti** Son of Pṛthu and he had a son named Vibhratra. His son names were specified only in the Vāyu Purāṇa.

**Sukriyam** A portion of the Vedic literature.

**Sukṛṣa** A river from Ṛṣyavana.

**Sukṛta** A river of Plakṣadvīpa. **2** A river of the Śakadvīpa.

**Sukṛta** Son of Vasiṣṭha and a Prajāpati of the Svarociṣa epoch. **2** A son of Pṛthu. **3** Sage of the X epoch of Manu.

**Sukṛti** Sage of the epoch of the Tenth Manu. **2** Son of Vṛṣa. **3** Son of Pṛthu and father of Vibhrāja.

**Sukṣatra** King who belongs to Barhadrathas dynasty, ruled the earth for 56 years.

**Sukṣetra** Son of Second Savarṇa Manu. **2** Son of Brahmasavarṇi Manu.

**Sukṣama** Son of Danu.

**Sūkṣetra** Name of a prince.

**Sūkṣma** Asura who known to the earth as king of Vṛhadratha.

**Sūkṣma** Name of a God.

**Sūkṣmahṛdaya** Name of a God.

**Sūkṣmakṛta** Name of a God.

**Sūktiamna parvata** the portion of the Vindhya range, which joins the Paripatra and the Ṛṣkha paravata, including the hill Goṇḍwāṇā.

**Sūktimantra** Mountain located at Bhallaṭa kingdom.

**Sūktimat** Cunningham says the river Sūktimati 'derived its name from the Sūktimat mountains, in which it had its source' asserts that the river must be the same as the Mahānadī; and infers that the Sūktimat mountains must "correspond with the high range of mountains to the south of Sehoa and Kaṅker which gives rise to the Mahānadī, the Pairi and the Seonāth rivers and which forms the boundary between Chattisgarh and the feudatory state of Bastar". His premises seem to me unsafe; and his conclusion confounds the Sūktimat range with the Mahendra range, and must be incorrect, for the latter range appears to be identified beyond doubt. Beglar proposes to identify the river Sūktimat with the Sakri (which is a tributary of the Ganges, and flows northwards about 35 miles east of Gayā), to connect the river with the Sūktimat range, and apparently to identify the range with the hills in the north of the Hazāribāgh district. He proposes to strengthen this position by identifying the rivers Kiyul (another tributary of the Ganges, east of the Sakri) and Kaorhari (which I do not find, but which seems to be another small tributary) with the Ṛṣikulya and Kumārī, which rise in the Sūktimat Mountains. But the Sūktimat range and Sūktimati river do not seem necessarily connected, neither this nor the Vāyu Purāṇa makes the river rise in the Sūktimat range, Sakri, does not appear the natural equivalent for Sūktimati (there is besides and other river Sakri, a tributary of the Seonath) nor Kiyul and Kaorhori of Ṛṣi kulya and Kumārī; Sakri corresponds better with Sakuli; and the hills in the north of the Hazāribāgh district are not remarkable and are rather the termination of the Vindhya range than a separate mountain system. The only mountains, which have not been appropriated to the Sanskṛt names, are the Arāvalli mountains and the southern portion of the Eastern Ghāṭs, so that this range might be one of these two; and if the former are rightly included in the Paripatra range, the Sūktimat range might be the southern portion of the eastern ghats and the hills of Mysore.

**Sūktimati** Name of a river.

**Sukumāra** Son of Dhṛṣṭaketu and father of Vitihotra. **2** Son of Havya, after him Sukumāra varṣa. **3** Son of Suvibhu and father of Dhṛṣṭaketu. **4** Son of Bhavya of Śakadvīpa.

**Sukumāra** Surname of Jaladharakhaṇḍa.

**Sukumārama** A kingdom of Śakadvīpa downs the Jalada hill, which was named after Sukumāra.

**Sukumārī** River. The Vāyu Purāṇa reads Sukumārī and the Varāha Lusati. I have not found this name elsewhere, but the Kumārī is mentioned in the Bhīṣma parvata of Mahābhārata.

**Sukumārī Gaṅgeśa** River that is found in Śakadvīpa with clear water and blessed with sages. It is also called the Munitapta.

**Śūla** A pike, a spear, also a stake for impaling criminals.

**Sulabha** Son of Danu.

**Śūlapāṇi** Chief of the Bhūtas.

**Śūlapāṇi Jakkha** Yakṣa who used to kill the person who happened to stay in his shrine found in Jainism.

**Śūlatu'maghrib** The prayer at sunset. This, the fourth prayer of the Musalmān day, few minutes after sunset. It is a tradition that the object of Muhammad in fixing the time was to avoid any suspicion of his followers holding the Sabian tenets and worshipping the sun, as also to remove from them all temptation to orientation or sun worship.

**Śūlī** Śiva avatāra.

**Śūlini** Śūlini with her eight arms is likewise a goddess who inspires fears. She holds a trident rides on a lion and is accompanied by four unmarried girls with swords and shields.

**Sulocana** Name of a Gandharava.

**Su-lohita** Tongue of god Agni. The word Su-lohita means 'very red'.

**Sulomadhi** Last Andhra prince.

**Sumahan** Name of a mountain that spread in the west of Jambū Island and it was emerged into great Western Ocean.

**Sumalya** Son of Mahāpadma. He and his sons ruled the kingdom for 100 years. The Bhāgavata calls him Mahāpadmapati, the lord of Mahāpdama, which the commentator interprets sovereign of an infinite host or of immense wealth; Mahāpadma signifying 100000 millions. The Vāyu and Matsya however, consider Mahāpadma as another name of Nanda.

**Sumanas** Mountain. In this mountain, the divine boar killed Hiraṇyakaśipu. **2** Son of Uru and he had 5 brothers. They are Aṅga, Swāti, Kratu, Aṅgiras and Śiva. **3** Son of Haryāśwa. **4** Name of a king. **5** Name of a river.

**Sumanasas** A class of deities.

**Sumanau** Gods of the Prasūta group. **2** Garden of Gods.

**Sumaṅga** A river.

**Sumañjana** Name of Śiva.

**Sumanmukha** Serpent and son of Kāśyapa.

**Sumanta** Name of a Ṛṣi.

**Sumantu** Vyāsa taught the Atharva Veda Sumantu, son of Varuṇa.

**Sumantu** Student of Vyāsa. **2** Teacher of Atharveda. **3** Son of Jaimini. 4 Nameof a prince. **5** Son of Jāhnu.

**Sumati** Son of Bharata. **2** Son of Janamejaya. **3** Son of Sagara. **4** Son of Supārśva. **5** Son of Dṛḍhasena and his son was Sannatimat. **6** One of the 20th Amitābha God. **7** A God of Abhūtarayat. **8** Daughter of Kratu. **9** It is a popular name in Purāṇas. Sumati is record as male, female sages, demons but this Sumati in the Nārada Purāṇa is a different person. As this legend is given to illustrate the efficacy of the merits in hoisting a flag on the temple of Viṣṇu and is not found elsewhere, it is presumable a new contribution of the Nārada Purāṇa. **10** Name of a king who lived in the Kṛta Yuga. He was born of the lunar race. He was glorious sovereign ruler of all the seven continents. A scion of the lunar race he was pious soulless, truthful and fond of guests. Endowed with all auspicious characteristics, he was embellished with all kinds of wealth;. He always restored to the stories of Hari, and was always absorbed in the worship of Hari.

**Śumbha -Niśumba** Two demons. A variation of their legend pertains to Sunda and Upasunda. They were two brothers who were destroyed by Durgā. As they performed very sever austerities from five thousand years before Śiva, he manifested himself before them but he refused to make them immortal. There upon they recommenced their penance for another eight hundred years till the gods began to get worried and they dispatched Kāma with two Asparsās, Rambhā and Tilottamā who succeeded in disturbing the austerities of the two brothers. The Apsarasās kept these two demons in their clutches for five thousand years and when they awoke from this insane dream of sensuality at last they drove those two women from their sight. Then they again began their austerities till, at the end of a thousand years, Śiva blest the two devotees with wealth and power exceeding those of the gods. Armed with these powers they fought with the celestials that vainly appealed to Brahmā and Viṣṇu for succor. Finally Śiva directed them to seek the aid of Durgā who first destroyed the commanders of these two brothers and finally the brothers themselves. This legend seeks to glorify Śiva at the expense of Brahmā and Viṣṇu.

**Sumedhā** An avatāra of lord.

**Sumedhās** Gods of Sumedhās epoch.

**Sumedhasa** A class of deities.

**Sumeru** The mountain Meru.

**Sumeru-parvata** The Matsya Purāṇa says that Bhāratavarṣa bound Sumeru Parvata on the north by Uttara-Kuru, on the south, on the west by Ketumāla east by Bhadravarṣa.

**Sumida** Son of Suhotra and Aikṣaki.

**Suminas** This is not in the dictionary. The Vāyu Purāṇa reads Suralas and the Matsya as Siralas, but I have not found any of these words elsewhere. Are these two names to be identified with Israel? There was an ancient Jewish colony, the modern Bani-Isrāil on the Bombay, coast, before the 2nd century A.D.

**Sumitra** The daughter of Śūra, king of Magada. The second wife of king Daśaratha and mother of Lakṣkmaṇa and Śaturghna.

**Sumrat** Daughter of Priyavrata.

**Sumukha** Name of Nāga. **2** Sweet faced. An epithet of Garuḍa and his son. **3** Son of Garutmat and Śuki. He had five brothers, and they were Trisisia, Bala, Pṛṣṭa, Triṣaṅkunetra and Surasā.

**Sumūrtīmantas** Son of Vasiṣṭha who reside in the Jyotirobhāsa a region, where stars and planets light up their surrounding by the rays.

**Sunaḥśepa** Dog's tail. Son of a Brāhmaṇa Ajīgarta. He was bought for a human sacrifice.

**Sunaḥśephasa** Son of Viśvāmitra.

**Śunaka** Name of a Ṛṣi.

**Śūnakṣatra** King of Aikṣvākus and son of Kinnarāśva.

**Sunaman** Name of a scholar who belong to Laugakṣi school and disciple of Kusumi. **2** Son of Ugrasena and brother of Kaṁsa king of Śaurasenas. When Kṛṣṇa defeated Kaṁsa, Sunaman ran to the formers rescue but he was slain by Balarāma.

**Sunanda** Magic Club. It was carried away by demon Kujrimbha, which Tvaṣṭṛ fashioned of yore, there with he slays his enemies in battle. Hidden with in Pātāla, that asura cleaves this earth with it, and makes doors of exit for all the asuras, with that weapon, the club Sunanda, the earth has been pierced in the spot of earth. See Mudavati. **2** A Cedī princess who was friendly with Damayantī when Nala had left her under Kali's influence. **3** Daughter of Kekaya. He was married to Sarvabhauma and had a son named Jayatsena.

**Sunasa** Name of a river.

**Sunava** Name of an Apsarās.

**Sunaya** Surname of Sutapas. In the Matsya Purāṇa he was known as Sutapas. He was son of Pariplava. **2** King who belongs to Pauravas dynasty, and son of Pariplava.

**Sunda** A demon. He was brother of Upasunda. Through great austerities he had acquired from Brahmā not immortality, which he refused to both of them, but the fear of only one another and of none else. So they began to conquer the world, killed all sacrifices and wreaked such havoc that even the deities appealed to Brahmā who dispatched the heavenly Apsarās Tilottamā to destroy them. The brothers were playing in the Vindhyas, but when they saw her, they fought with each other, to possess her and killed themselves. Then Brahmā went there and blessed her, permitting her to roam through the realm of the Ādityās, and after bestowing the three worlds on Indra, returned to his own heaven.

**Sundara** Name of a prince.

**Sundara Satakarṇi** Name of a king who ruled the Āndhra kingdom for 1 years.

**Sundara** Toludaiyan He was born at Alagar Koil, Madurai as the son of Tirumalai Andan and was a disciple of Rāmānuja.

**Sundarabhaṭṭa** Disciple of Devācārya. He belongs to Nimbārka School of thoughts.

**Sunenu** Sudharmana God.

**Sunetra** King who belongs to Bārhadrathas dynasty.

**Sunga** The name of a Buddhist dynasty.

**Śuṅgabhṛtya Kaṇvayana** Name of kings whom belongs to Kaṇvayanas dynasty.

**Śuṅgas** Puṣyamitra the commander in chief will uproot Bṛhadratha and will rule the kingdom as king 36 years. His son Agnimitra will be king 8 years. Vasujyeṣṭha will be king 7 years. His son Vasumitra will be king 10 years. Then his son Andhraka will reign 2 years. Pulindaka will then reign 3 years. His son Ghoṣa will be king 3 years. Next Vajramitra will be king 9 years. Bhāgavata will be king 32 years. His son Devabhūmi will reign 10 years. These 10 Śuṅga kings will enjoy this earth full of 112 years. The duration of the dynasty is stated by Vāyu Purāṇa, and Viṣṇu Purāṇa as 112 years, while the Bhāgavata Purāṇa as 100 years. The Matsya Purāṇa as 102 years.

**Sunika** Minister of King Ripuñjaya.

**Sunītha** Son of Uṣṇa. He had a son named Ṛcā.

**Sunīta** Daughter of Mṛtyu and wife of Aṅga.

**Sunīthā** Daughter of Pitri. She was married Aṅgira and had a son named Veṇa.

**Sunka** Son of Ruru and Dramadvara.

**Sunmani** Wife of Vasudeva.

**Sunnah** Traditional law, the name of a compilation of the sayings and practices of Muhammad, made about a hundred years after his death, to supplement the Qurān when that was found insufficient to regulate the affairs of the then greatly extended empire. The Sunnah is invested with the force of law and some of the authority of inspiration. Charges were afterwards made in the collection, and the Sunnis, have now six and the Shiahs four editions of it.

**Sunrita** Wife of Uttarānapāda.

**Suntra** Asura, known in the earth as Monarch Muñjakeśa. **2** Name of an asura. He was known in the earth as Muñjakeśa who ruled the earth nearly 45 years.

**Śūnya** Zero.

**Śūnya liṅga** A phallic image of lord Śiva at a solitary place.

**Śūnyahandhu** Son of Triṇavindu.

**Supaka** Devī.

**Suparas** Group of 27 Gods of tāmasa epoch.

**Suparṇa** One with fine wings. An epithet of Garuḍa. He is alleged to have fought with Kṛṣṇa and Arjuna. This epithet is also applied to Garuḍa's descendants. **2** Sudhamana. **3** The Vainateya Godāvarī, an offshoot of the Vasiṣṭha Godāvarī that is the most southerly branch of the Godāvarī branch.

**Suparśa** King. He was asura in nature and known in the earth as Kupatha.

**Suprabha** Wife of Nabhaga and mother of Bhanandana. She was cursed by Ṛṣi Pramati to became a Vaiśya woman and marry a Vaiśya named Nabhaga.

**Suprabiddha** Prince of Sauvīra.

**Suprajā** Daughter of Dakṣa who was married to Kṛśava.

**Supraketasa** God of Prasūta epoch.

**Supraśānta** The give of tranquility.

**Supratīka** King of Aikṣvākus and son of Pratitāśva. **2** Name of an elephant. **3** Sage and brother of Vibhavasu, and towards him developed an animosity and desired to separate from him. When Supratīika wanted their patrimony to be divided his brother cursed him to become an elephant and himself to be a tortoise. Even in such states they continued their hostility till both of them became victims of Garuḍa, who slew them?

**Supratiṣṭha** A place remembered as the birthplace of the famous Guṇāḍhya.

**Supratiṣṭhia** Name of Apsarās.

**Suprayoga** Name of a river. Rises in the Sahya mountain and flows southwards.

This is not in the dictionary, but it is also mentioned in the Bhīṣma parvata and in the Vāyu Purāṇa and was a large and known river. Though not apparently identified it is probably one of the large western tributaries of the Kistana.

**Supritika** The magnificent elephant of Bhagadatta which caused havoc in the Pāṇḍava army during the war.

**Suprīva** Name of an Apsarās. **2** A chief of Gandharavas.

**Surā** Sea that is entirely encircled by Kuśadvīpa. The king Jyotishmant had seven sons, Udbhida Veṇumān, Svairatha, Lavaṇa, Dhṛti, Prabhākara and Kapila after whom the seven portions of the island were called Udbhitha. There reside mankind along with Daityas and Dānavas, as well as with spirits of heaven and gods. The four castes assiduously devoted to their respective duties are termed of the obligations imposed upon the mind the discharge of their several functions worship, Janārddhana in the form of Brahmā, and thus get rid of the unpleasant duties which lead to temporal rewards.

**Śūra** Son of Kārttavīrya. **2** Son of Vidurata. **3** Son of Devamidhusa. **4** A Yādava kings the of Śūrasenas. He was Kṛṣṇa's grandfather. **5** Name of Vighneśvara. **6** Prince of Sauvīra. **7** Son of Rathāntarya and Ilina. He had 4 brothers. **8** Son of Vasudeva. He had a son named Pṛthā. **9** Wine personified, is represented as a terrible unmarried goddess of eighteen arms and of three eyes. She is tall of form. She is tall of form and is as dangerous as destructive fire. She is a terror to the demons and a blessing to angels.

**Surabhi** Son of fires Arkka. **2** The cow of plenty. It may be compared with similar cows like Kāmadhenu and Nadini. In fact the Pauraṇic name of Kāmadhenu is Surabhi whose offspring as the fountain of milk and curds. This cow of plenty had the power of granting every wish and fulfilling all desires. She was presented by the deities to the sage Vasiṣṭha as his fees for his officiating services during the incarnation of Viṣṇu as Paraśurāma. She was in the hermitage of Vasiṣṭha from where she was forcibly removed, despite the protests of inmates, by Tāraka. While in the hermitage of Jamadagni she was in a similar a manner illegally taken away by the king Kārtavīrya but was brought back by Paraśurāma after slaying him. Surbabhi is also known as the daughter of Krodhavaca. She was the mother of Gohini, Gandharvi and Anala (Mahābhārata) **3** Name of a forest that stands on the bank of the river Vansaṅkaśara. There resides Hiraṇyaśṛṅga the most powerful and learned follower of Kubera who has been forbidden to take any part in the sacrifices. Surrounded by the learned and the Brahmarākṣasa, the four attendant of Kubera reside there. The residents of the hills and the mountain. **4** Wife of Dharma, longed for union with Brahmā, their children were Rudras, cattle, medicinal plants. **5** A Minds born mother. **6** A forest on the bank of Śailoda. **7** A Gandharva with the sun in the Śarad season.

**Surahanta** An asura in the sabhā of Hiraṇyakaśipu.

**Surajā** Name of an Apsarās.

**Surakṣā** An Avatāra of Lord.

**Surala** Expound of six saṁhitās. **2** Disciple of Śṛṅgīputra.

**Suralas** Name of a Southern country. See Suminas.

**Suramukha** Serpent and son of Vāsuki.

**Suranandā** Name of Devī on the Geyacakra.

**Surāṅganā** Daughter of Nagnajit.

**Surantā** Name of Rākṣasa who was killed in the Laṅkā war.

**Surapa** The drinking of spirituous liquors leads to the Śukara hell.

**Surapas** Gods of 12th epoch of Manu.

**Surapriyā** Surapriya is a goddess seated in a meditative posture cross-legged and attended by a group of Śaktis called Aṣṭāṅgayoginis. on both sides of her are the deities Pūrṇāśva and Puṣkala, Adhukara, a fat man with hanging belly two hands and a smiling face, stands on the left side of the goddess.

**Surarcala** Consort of Sun.

**Surasa** A female deity. She was the mother of the Nāgas and was sent by gods to test the skill of Hanumān. **2** A Mountain in India. **3** Son of Suki and Garuḍa. **4** Son of Raucya Manu. **5** Mountin west of the Sitoda.

**Surasa** Son of Jāhnu. **2** Son of Kundaka. **3** He beggared a son called Kaṅka. A species of Parrot. **4** Name of Apsarās. **5** River in Bhāratavarṣa, from the Ṛkṣa hill. **6** Daughter of Dakṣa and one of the 13 wives of Kāśyapa, mother of Yatudhānas and 1000 snakes of which 26 are chiefs, all these had sons and grandsons most of which were killed in the sacrifice of Janamejaya. **7** Daughter of Krodhavasa and wife of Pulaha. Mother of Sarpas. **8** Daughter of Saraṇa. **9** Daughter of Anayuṣa gave birth too Vyādhis. **10** Mind born mother. **11** River of the Bhadrā.

**Surasa** Son of Garutmat and Śuki. He had five brothers, and they were Sumukha, Bala, Pṛṣṭa, Trisankunetra and Trisisia.

**Śūrasena** Kingdom surrounded by Kuru country. **2** Son of Karṇa.

**Śūrasenāpati** Name of Skandha.

**Surṣṭra** Name of a sacred place. Suraṣṭra is a country frequently mentioned in the Mahābhārata; but the references seldom convey and definite information. It included the peninsula of Kāthiāwār and the country around the Cambay. A western kingdom visited by Vidura from the Sarasvatī. Its king attacked the eastern side of Gomanta with Jarāsandha.

**Surasika** A Rākṣasa who was married to Nīla daughter of Keśinī.

**Surasindhu** Madira Sindhu.

**Surasinia** Arśeya Pravara.

**Surāsundari** Daughter of Varuṇa and Sunadevī.

**Surata** Name of an Apsarās. **2** Ray which nourishes Saturn.

**Suratha** Royal Ṛṣi. At the Mount Gandhamādana, he practiced austerities, restricted his food, abandoned worldly associations, and abode in the forest. on his seeing then a maina, fallen from a hawk's beak to the ground, compassion sprang up with in that high should Ṛṣi, and he feed the Meinā. It was known by the name that Kṛpavati means "full of compassion". **2** King of Kotika.

**Surathadrī** The Amarakaṇṭaka Mountain in which the rivers Narbudā and Sone have got their sours.

**Suravatī** River of the Bhadra country.

**Surayana** Name of a sage.

**Surecakas** A Janapada of the Ketumāla continent.

**Sureṇu** Daughter of Viśvakarmā, sister of Māyā, wife of Sun god, known as Sañjñā, gave birth Manu and then to twins Yama and Yamunā, took the guise of a horse and wandered in the Kuru country and became the horse of Savitā, through her two nostrils were born Aśvins also known as Nāsatya and Dasra. Unable to bear the sun's rays she requested Chāyā to take her place and guise until she returned, she went home, but after some time her father turned her out.

**Sureśvara** one of the 11 Rudras. **2** Sureśvara's chief works is the Naiṣkarmya siddhi and Bṛhadāraṇyakopaniṣad-bhāṣya-vārttikā. The Naiṣkarmya-siddhi has at least five commentaries, such as the Bhava-tattva-prakāśikā by Citsukha, which is based on Jñānottama's Candrikā. This Candrikā is thus the earliest commentary on the Naiṣkarmya siddhi. It is difficult to determine Jñānottama's date. In the concluding verses of this commentary the two names Satyabodh and Jñānottama occur, and Mr. Hiriyana points out in his introduction to the Naiṣkarmyasiddhi that these two names also occur in the Sarvajña pītha of Kañcivaram, to which he claims to have belonged as teacher and pupil and according to the list of teachers of that Maṭha Jñānottama was the fourth from Śaṅkara. This would place Jñānottama at a very early date, if however, the concluding verses are not his, but inserted by someone then of, course they give no clue to his date except the fact that he must have lived before Citisukha, since Citsukha's commentary was based on Jñānottama's commentary Candrikā. Another commentary is the Vidyā Surabhi of Jñānamṛta, the pupil of Uttamamṛta, another is the Naiṣkarmya-siddhi-vivaraṇa of Ahilātman, pupil of Daśarathapriyā, and there is also another commentary called Sarartha by Rāmadatta, which is of comparatively recent date.

**Sureśvara** Sureśvara's chief works are the Naiṣkarmya siddhi and Bṛhadāraṇyakopaniṣad-bhāṣya-vartṭīkā. The Naiṣkarmya-siddhi has at least five commentaries, such as the Bhāva-tattva-prakāśikā.

**Sūrī** Name of Kṛṣṇa.

**Surmaputra** A Nāga with one hundred heads residing in Rasātalam.

**Surocana** A territorial division of Śālmalidvīpa.

**Surochisha** Son of Vasiṣṭha.

**Suroci** One of the seven sons of Vasiṣṭha.

**Suroda** the Ocean of wine found in Kuśa dvīpa.

**Surottama** Name of Apsarās.

**Surpaka** See Sūryarakas.

**Surpakarṇa** Name of Vighneśvara.

**Surparaka** Holiest place where Arjuna donate 1000 cows to the Brāhmaṇas. **2** Name of a city that was built up by Jamadagneya. **3** See Sūryarakas.

**Surrya** Asura. He became monarch of Vahlikas by name Darada.

**Surryākṣa** King. He was an asura who was known in the earth as Krathana.

**Sursenas** The Surasenas were the inhabitants of Mathurā, the Suraseni of Arrian.

**Suruci** The Yakṣa presiding over the month of Tapas. **2** A Ganadharva with the sun in the Sarat season. **3** Son of Mārīcī. **4** A favorite wife of Uttānapāda and mother of Uttama, took Dhruva to task for getting in to his father's lap and asked him to go to forest. It was predicted that she would die falling into the forest fire, welcomed Dhruva returning from tapas.

**Surupā** Daughter of Mārīcī and wife of Atharvan Aṅgīras. She had 10 daughters. **2** Daughter of Rohiṇi, and bore two sons. **3** Daughter of Vṛkadevī.

**Surupas** Group of God of Tāmasa Manu. **2** Son of Śuki and Gaurḍa. **3** And asura in the Sabhā of Hirṇayakaśipu. **4** Son of Manivara. **5** An adopted son of Asamañjasa. **6** An Andhaka.

**Suruvu** Vānara chief.

**Survitta** Name of Apsarās.

**Sūrya** Name of sun god. It is regarded as son of Aditi. He was also known as the son of Dyaus. Uṣās is called his wife, though in another passage he is said to be produced by the Dawn. Some texts states that he is the Vivifier of all things, while others states that he was formed and made to sight by Indra, Soma, Agni and others. He rides in a chariot drawn by radiant, white-footed steeds. He illuminates the earth, his golden arms stretched out to bless, infusing energy into all creatures, reach to the utmost ends of heaven. He is the leader and king in heaven, the other gods follow him and he it is who gives the immortality. He is prayed to for deliverance from sin, and to conduct the souls of the departed to the abode of the righteous. In the Purāṇic age, Sūrya sustains quite a different character. He is there called the son of Kaśyapa and Aditi. He is described as a dark red man, with three eyes and four arms, in two hands are water lilies, with one he is bestowing a blessing, with the other he is encouraging his worshippers. He sits upon a red lotus and rays of glory issue from his body. In addition to the daily worship that is offered him by Brāhmaṇas in the repetition of the Gāyatrī, he is worshipped once a year. He was married Sangna, daughter of Viśvakarmā, who, after bearing him three children, was so oppressed with his brightness and glory that she was compelled to leave him. In the Rāmāyaṇa and Purāṇas, Sūrya is said to be the son of Kaśyapa and Aditi, but in the Rāmāyaṇa, he is otherwise referred to as a son of Braham. His wife was Sañjñā, daughter of Viśvakarmā, and by her he had three children, Manu, Vaivasvata, Yama, and the goddess Yami or the Yamunā river. His effulgence was so overpowering that his wife gave him chāyā for a handmaid and retired into the forest to devote herself of religion, while thus engaged, and in the form of a mare, the sun saw here and approached her in the form of a horse. Hence sprang the Two Aśvins an Revanta. Sūrya brought back his wife Sañjñā to his home, and her father the sage Viśvakarmā placed the luminary on his lathe and cut away an eighth of his effulgence, trimming him in every part except the feet. The fragments that were cut off fell blazing to the earth and from them Viśvakarmā formed the discus of the Viṣṇu, the trident of Śiva, the weapon of Kubera the lance of Kārttikeya, and the weapons of the other god. According to the Mahābhārata, Karṇa was his illegitimate son by Kuntī. He is also fabled to be the father of Śani and the monkey chief Sugrīva. The Manu Vaivasvata was the father of Ikṣavāku, and from him, the grandson of the sun Sūrya vana or solar race of kings drawn its origin. In the form of a horse Sūrya communicated the white Yajur Veda To Yājñavalkya, and it was he who bestowed on Starājit. The Syamantaka gem. A set of terrorizing rākṣasa called Mandehas made an attack upon him and sought to devour him but were dispersed by his light. According to Viṣṇu Purāṇa Sattrājit saw him in his proper from of dwarfish stature, with a body like burnished copper and with slightly reddish eye. The Bhaviṣya Purāṇa describes Sūrya as the most exalted the supreme soul in all the Vedas and one who should be worshipped by all who long for beatitude and freedom from birth. Sūrya is represented in a chariot drawn by seven horses, or a horse with seven heads, surrounded with rays. His charioteer Aruṇa or Vivasvat, and his city Vivasvatī. Hemādrī says that in the depiction of sun there should be the two attendant gods Daṇḍala Piṅgala and Ati Piṅgala on either side of the sun. His sons Revanta Yama and two Manus and his four wives, Rajni, Chāyā, Swarṇa and Suvarchasa are also to be shown as standing by his side. It must be noted that the mystic chakra called the Sūrya Yantrais closely associated with his worship, as in the case of Śakti goddess. The image of sun, according to the āgamas is always placed in center of the planets, which in all occupy the eighty cardinal points round sun. He is shown as standing in the centripetal facing eastward round red and decorated with red flowers the must be clothed with rich garments and is shown as standing in a chariot having only one wheel drawn by seven horses with Aruṇa as his charioteer. In both of his hand she carries A Padma or lotus. The sun is represented in art as a dark red man with three eyes and four arms riding in a chariot drawn by seven horses. The Gāyatrī the most important Mantra of the Vedas is addressed to the sun. The nature and power of the Gāyatrī are thus described; 'Nothing in the Vedas is superior to the Gāyatrī. No invocation is equal to the Gāyatrī, as no city is equal to Kāśī. The Gāyatrī is the mother of the Vedas and of Brahmins. By repeating it a man is saved. By the power of the Gāyatrī, the Kṣatriya Viśvāmitra became a Brahmarṣi and even obtained such power as to be able to create a New World. For Gāyatrī Brahmā, Viṣṇu and Śiva are three Vedas. The mystic monosyllable Auṁ is also traced to the sun represents the solar fire as well as the Trinity. The first letter stands for the creator, the second for the preserver and the third for the destroyer. It is written inside a circle representing the orb of the sun, and the Hindus as lockets often wear its representations. The worship of the sun in India is very ancient dating back to the Vedic period. The image of sun according to the Āgamas is always placed in the center of the planets which in all occupy the eight cardinal points round sun. He is shown as standing in the center facing eastward round, red and decorated with red flowers he must be clothed in rich garments and is shown as standing in a chariot having only one wheel and drawn by seven horses. In the Matsya Purāṇa he is depicted as sitting on a lotus throne with lotus flowers in his hands and circumambulating the Meru Mountain. He ensign is the lion and he is the lord of the plants. In the Brahma Purāṇa he is called by twelve names. But 108 names were specified for Sūrya in different Purāṇas. See Sūrya (Other details). **2** Name of a lake. **3** Son of Danu. **4** The sun or its deity.

**Sūrya-Gītā** Gītā emphasis the practice of salvation free from the bondage when it comes by means of daily practice. It is similar to Rāma-Gītā and it contains 5 chapters.

**Sūrya Yantra** a mystic diagram connected with the worship of Sūrya.

**Sūryahṛdaya** Sun heart.

**Sūryarakas** This is obviously mistake for Surparakas, which the Vāyu read Surpaka or Surparaka was the country in the west where Rāma Jamadagnya dwelt, though it is also placed in the south because it was near the southern sea in the western region. It bordered on the sea near Prabhāsa which is the name modern Somanātha in the Peninsula, it included the country around the mouth of the Narmadā and the mouth of that river was so specially connected with Rāma that it was called Jamadagneya. He built the city Surparaka therefore comprised the littoral tract about Bassein to about the river Naramadā. The proper reading in Rāmāyaṇa, the Surparakas also instead the extensive town.

**Sūryavaṁśa** The race of the sun, the name of the dynasty of which Rāma, the hero of the Rāmāyaṇa, was a member they ruled in Oudh and Tirhut, and are supposed to have entered India about 2000 years B.C.

**Sūryyakṣa** King. He was asura in nature. He was known in the earth as Krathana.

**Susa** City. See Varuṇa.

**Susāha** A pupil of Laugākṣī.

**Susāhas** Name of a scholar who belong to Laugākṣī School.

**Susamañjas** Son of Asamanja. **2** Son of Kāmbalabarhisa.

**Susambhavya** Son of Raivata Manu.

**Susamedhasa** A group of gods of the Raivata.

**Susamyama** The Sabhā of Vaivasvata, on the third inner slope of Meru.

**Susandhi** Son of Prabhu and father of Sahāsvan. **2** Son of Prasuśruta and father of Amarśa.

**Susandhu** Name of a prince.

**Suśānti** Name of devas. **2** Indra 3rd Manvantara.

**Suśānti** Son of Śānti and father of Puruja. **2** Indra of the Uttama epoch of Manu. **3** Son of Nīla.

**Susarasa** Hill. See Svarasa.

**Suśarma** Disciple of Romaharsana who belongs to Saṁsapāyana gotra and composer of Purāṇa saṁhitās.

**Suśarman** Disciple of Khaḍga. It has four sections. In the alternate reading they are futile in the same way as the branches of the Vedas. It comprises of four thousand verses. **2** A king of Trigartta. He was present during the Svayaṁvara of Draupadī and led the Trigartta forces in many of the raids for stealing cattle in Virāṭa's kingdom. **3** Name of a king who belongs to Kanvayan as dynasty He ruled the kingdom for 10 years. He was son of Nārāyaṇa. **4** A student of Suta who was well versed in the Purāṇas.

**Suśarmana** Son of Manu Savarṇi.

**Suśeṇa** Suśeṇa Son of Kṛṣṇa and Rukmiṇī. **2** A chief of the Krodhavasa group of serpents. **4** Son of Manu. **5** Monkey chief **6** Son of Vṛṣṭimat and father of Sunitha. **7** Son of Vasudeva and Devakī who was killed by Kaṁsa. **8** Name of Gandharava who presiding over the month of Tapas. **9** A gramani with the Sarat sun. **10** Human race. **1 1** Father of Tārā. **12** Son of Antarikṣa. **13** Son of Sucidratha. **14** Name of Yakṣa who resides in the sun's chariot during the month of Aśvayuja. **15** Surname of river Gaṅgā, when she married the monkey chief Suśeṇa.

**Suśeṇa sunītha** King who belongs to Pauravas dynasty.

**Sushena** Son of Vasudeva and Devakī. **2** Son of Jamadagni.

**Sushumana** Ray of sun.

**Sushumna** A psychic column within the spinal cord running form the Muladhara to the Brāhmarandhara.

**Suśliṣṭa** A maṇḍapa with 36 pillars.

**Suśmins** Name of Kṣatriyas in the Kuśadvīpa.

**Susṇa** A demon who was slained by Indra.

**Suṣobhanā** Daughter of Ayu and married to Parīkṣit. She had 3 sons and they were Śala, Dala, and Vala.

**Suśrama** A Bṛhadratha king who ruled the kingdom for 38 years.

**Suśravas** God of Abhutaraya. **2** A Prajāpati. **3** Son of Dharma and father of Dṛḍhasena.

**Suśri** A Kalā of Agni.

**Suśruta** Son of the sage Viśvāmitra. **2** Son of Suvarcas and father of Jaya. **3** Son of Śruta.

**Suśumnā** One of the seven important rays of the sun by which the waning of moon is fed. **2** A sacred pool in the Himālaya. **3** A Śakti.

**Sūta** An ancient caste of charioteers and bards. **2** According to Smṛtis, a Sūta is the offspring of a Brāhmaṇa a woman from a Kṣatriya male. Gautama regards Suta as a Pratiloma. Kauṭilya, however, notes that the Sūta mentioned in the Purāṇas is to be distinguished from ordinary Brāhmaṇa as and Kṣatriyas. He implies that though Sūtas of his time, being a Pratiloma caste, were inferior to Brāhmaṇa as and Kṣattriyas, the Sūta narrator of the Purāṇas was different (i. e. ) was a great sage or a semi divine person-a view endorsed by Kūrma Purāṇa which states. The supreme person has incarnated himself in your (Sūta's) form. The same verse gives a popular etymology of Sūta from su "to extract soma juice" and that in the sacrifice of god Brahmā, Sūta was born on the day of the extraction of the soma juice, for recounting the Saṁhitā which was supported by the Vāyu Purāṇa, Padma Purāṇa and Skanda Purāṇa.

**Sutabala** River. See Sinibali.

**Sutala** one of the seven lower worlds.

**Sutapa** Name of God Śiva.

**Sutapas** Disciple of Devamitra

**Sutapi** An avatāra of lord.

**Sutasana** A class of deities.

**Suthri** A Sikh sect founded by one Sucha, Brāhmaṇa, birth, in the time of Har Rai, the seventh Guru. They are called also Suthrāśāhī. Eyes in the name of Bābā Nānak Shāh and are obstinate and troublesome.

**Sutīrtha** Lake, bathing in it one can obtain the merit of horse sacrifice.

**Sutpalavatī** River. This is the name as the Utapalavatī mentioned in the Bhīṣma paravat of Mahābhārata and the Utpala and the Vāyu and Kūrma, Matsya and Varāha Purāṇa read Utpalavatī.

**Sūtrakāra** God of War.

**Sūtrakritāṅga** Jain School of thoughts. At the time of Mahāvīra, creeds called Kriyāvāda, Akriyavāda, Ajñānavāda and Vinayavāda. These four great schools comprises of three hundred and sixty three schools, Kriyāvāda consists of one hundred and eight schools, Akriyāvāda of eighty four schools, Ajñāvāda of sixty seven schools and Vinayavāda of thirty two schools.

**Sutrātma** Thread soul, the Mahat on which, as Kriyā śakti, the universe is strung.

**Suttapiṭaka** Buddhist sacred literature which is part of Tripiṭaka. It contains five collections in which Buddha's sermons and eclogues on the dharma are given the five collection were **1** Collection of long discourses. **2** Medium sized discourse. **3** Mixed discourse. **4** Graduated discourse. **5** Miscelleanous small and big texts including the Jātaka and the Dhammapada.

**Śutudrī** A river also known as the Satadrī. **2** Suvarcasa. **3** A consort of Sure.

**Sutya** The days on which Soma in the Agniṣṭoma sacrifice is extracted. The day is called Sutya.

**Śuva** One of the seven worlds.

**Suvaha** The river Banas in Rājāstan.

**Suvakṣas** A mountain west of the Sitoda.

**Suvala** King who belongs to Ikṣavāku race. **2** Name of a bird and son of Garuḍa.

**Śuvama** Name of a river. The Vāma, the beautiful river. Willard identifies with the Rāmgaṅgā.

**Suvaṁśa** Son of Vasudeva and Śrīdeva.

**Suvannagiri** Mountain.

**Suvapra** River of the Bhadra country.

**Suvar** Celestial world.

**Suvara** Name of an Apsarās.

**Suvarca** Wife of Pracīna garbha.

**Suvarcala** Wife of Parameṣṭī and mother of Pratiha. **2** Wife of Pratiha and mother of Pratihārta and two other sons. **3** Consort of the sun god.

**Suvarcas** A legendary figure. He was also known as Karandhama. He was the son of Khaninetra. **2** Son of Svāgata and father of Suśruta. **3** Son of the Second Savaraṇa Manu. **4** Son of IV Savarṇa Manu. **5** Daughter of Saranā. **6** Son of Soma. **7** Son of Ṛtusavarṇa Manu.

**Suvarcas** Son of Manu, an Aikṣavāku, restored the Kṣatirya supremacy as first king in the 29th Caturyuga.

**Suvarchalā** Wife of Rudra and mother of Śanaiścara.

**Suvarman** Son of Citraka. **2** Son of Dṛḍhamenī.

**Suvarṇā** Name of a lake. **2** A golden image of a serpent to be gifted to a Brahmin. **3** Son of Savarṇi Manu. **4** Fire presiding deity.

**Suvarṇa** River of the Bhadra countray. **2** River of the Ketumāla country.

**Suvarṇagoṣā** A Kinnara gaṇa, horse faced.

**Suvarṇakarṇi** Herbs that is able to restore the body to its original complexion.

**Suvarṇaketakas** A Janapada of the Ketumāla.

**Suvarṇakṣam** A place sacred to Śiva.

**Suvarṇamānasa** The river Sona Kosi.

**Suvarṇamukhari** Name of river that is most sacred river. After issuing from the Mahendra Mountain, it falls into the southern sea, passing through beautiful hills and dales along with its tributary streams.

**Suvarṇamukhari** The river Suvarṇamukhī on which Kālahasti is situated.

**Suvarṇarekha** The river in Orissa, which is still called by that name.

**Suvastu** The Swat River now called by the name Sihonpedra Nadiā. **2** Son of Śivī. **3** Son of Kṣemya.

**Suvela** Mountain near Kailāśa.

**Suveṇu** King of the Ikṣavāku line, his daughter was Reṇukā.

**Suvīra** Name of a king. **2** Son of Śībī, after whom came the Suvīra country. **3** Son of Devāśravas and Kaṁsāvatī. **4** Son of Devajani, and an Yakṣa. **5** Mountain to the east of Arunoda. **6** Son of Manivara.

**Suvīras** Kings of Śaibhya.

**Suvīrya** One of Danu's sons.

**Suvrata** King who belongs to Bārhadrathas dynasty. **2** An Apsarās. **3** Son of Kṣema and father of Dhamasūtra. **4** Son of Śveta and a Vānara chief. **5** Son of Darva and Uṣinara chief of the Ambasta kingdom who ruled the kingdom for 38 years. **6** Name of Bṛhadratha king who ruled the kingdom for 64 years. **7** A maṇḍapa with 64 pillars.

**Suvṛddhi** Son of Rajavardhana, and father of Kevala.

**Suvṛta** Daughter of Kakudmi, married to Baladeva.

**Suyaja** Daughter of Prasenajit. She was married to Mahābhauma. She had two sons named Ayutanayi and Jatatsena.

**Suyajana** An avatāra of lord.

**Suyaju** Son of Bhumanya and Puṣkarini.

**Suyamas** An avatāra of lord.

**Suyaśa** Wife of Nandī.

**Suyaśas** Son of Aśokarardhāna.

**Sva** The third loka. Śiva was uttered and divaloka name of, where Gandharavas, Apsarās, Yakṣas, Guhyakas and Nāgas live, intervening between Sūrya and Dhurva.

**Svabala** An asura found in the sabhā of Hiraṇyakaśipu.

**Svabhojana** Hell. See other details.

**Svacchoda** Name of a Lake. **2** River which rises from the Svacchoda lake.

**Svacchodam** A lake found in the Candraprabhā hill near Kailāśa.

**Svadā** A consort of Agni.

**Svadhā** Daughter of Dakṣa and consort of Agnis. She gave birth to two daughters Vāyu and Dhāriṇi, who were Brāhmaṇavādins. **2** A wife of Aṅgiras, and mother of Pitris. **3** She was married to Kavi Agni, and she bore sons named Kāvyas. **4** A god of one of the ten branches of the Haritāgana. **5** The essence of milked by Aṅtaka from Pitṛs, out of this came Pitṛs.

**Svadhākara** Name of Śiva.

**Svadhama** A manifestation of Hari in the epoch of Manu Rudrasvarṇi, born of Satyasaha and Sunṛta.

**Svadhāmṛtam** The nectar of the moon in the Kṛṣṇapakṣa is Svāhā drunk by Pitṛs and low class of deities and in the Śuklapakṣa it is amṛta drunk by gods.

**Svadhyāyam** Vedic studies.

**Svagahava** Son of Vṛkadevī and Vasudeva.

**Svāhā** Daughter of Dakṣa and the mother of Pāvaka, Pavamāna and Śuci, through Pāśupati Agni, from these three have sprung up 45 Agnis. All of them form a group of 49 Agnis. **2** A god of one of the ten branches of the Hārīta gaṇa. **3** The goddess enshrined at Maheśvarapura. **4** A mind born mother.

**Svāhā** Goddess of 10th branch of Hārītagaṇa. **2** Goddess enshrined at Maheśvarapura.

**Svahakara** A name of Śiva. **2** Name of God Agni

**Svāhana** Tuṣita God.

**Svāhī** Son Vṛjinivan and father of Ruṣeku, the best of the performers of fire oblations.

**Svahna** Son of Dakṣiṇa and a Tuṣita god. **2** A group of women who came out of the mouth of Asura Bala when he yawned.

**Svairiṇi** Name of women created by Bala. See Bala.

**Svambhu** The self existent. A name of Brahma, the creator.

**Svamdṛka** Satya God.

**Svāmī Kārtika** Ṛṣi and devotee of Śiva, he explained who was a chief knows of Brahmā, explain the greatness of Śiva, to his disciple when they attend the summit held at Kailāśa, in presence of Śiva.

**Svamūrdha** Son of Bhṛgu and a Deva.

**Svanasabhā** Barking of a dog. In fact the devotees of Śiva imitate the voice of the goat and not that of the dog because when Dakṣa head was cut off and replaced by Śiva who was insulted by him. The devotee imitates the voice of a goat just to please lord of Śiva.

**Svanavata** Son of Dyutiman.

**Svapada** The asura whose city is in Tatvalam.

**Svapadanagram** The first tala of the Atalam.

**Svapadas** The name of a people is not in the dictionary, but Svapaca "dog cooking" occurs, as the associated with the Svapakṣa when discarded by his father. The Vāyu Purāṇa and the Matsya that resembles the read Tāpasas, which resembles the Tāpasāśramas, placed in the south region, which might mean the descendants of ascetics.

**Svaphalka** Son of Pṛṣṇi, who as a righteous and great king. In his reign there was no disease or famine during his period of king. When the Kāśī kingdom suffered from want of rain contagiously for three years, Svaphalaka was invited to live there and there were rains, he then married Kāśīrāja's daughter Gandini who gave in gift, every day one cow for a Brāhmaṇa, his daughter Nara, was the wife of Bhaṅgakāra. **2** Son of Vṛṣṇi and he belongs to Yadu race. He was married to the daughter of the King of Kāśī named Gandhi. He begot of her a virtuous son named Akrūra. He had 12 sons and foremost of them were Upamanyu and Manyu. Kāśī, not visited by rains for a long had a heavy shower just at his marriage, and during his stay at the invitation of the king Kāśī, whose daughter he married. A righteous king in whose kingdom there was neither famine nor disease.

**Svapna Varāhi** A form of Varāhi Svapnavarāhika. Name of Goddess Śakti.

**Svapnavarāhikā** Name of goddess Śakti.

**Svara** Daughter of Uttānapāda. **2** Daughter of Kardama and one of the wives of Atharva Aṅgiras, a son of Gautama. **3** Daughter of Krodha. **4** Musical note. There are 7 Svaras viz. Ṣaḍja, Ṛṣabha, Gandhāra, Madhyama, Pañcama, Dhaivata and Niṣāda and they are designated by their initial sounds, Ṣa, Re, Ga, Ma, Pa Dha, and Ni; but the arrangement varies and Prof. Monier Williams in his dictionary places Niṣāda first, Ṣaḍja fourth and Pañcama seventh. Those 7 Svaras compose the musical scale. The interval between each consecutive pair of notes is divided into several lesser notes called Srūti, thus there are 4 between sa and ri 3, between re and ga, 2 between ga and ma, 4 between ma and pa, 4 between pa and dha, 3 between dha and ni, and 2 between ni and sa in the higher octave that is 22 śrutis in all. The svaras correspond to the natural notes and the śrutis to the sharps and flats in European music.

**Svarabrahman** Nārada set his mind on Viṣṇu as revealed in Svara.

**Svaraka** Nourishes Saturn.

**Svarakṣu** Mountain. There seems to be confusion in the Mārkaṇḍeya Purāṇa between the names of the river and the mountain, which latter is called Surakṣa, for Surakṣā then, read Su-rakṣam.

**Svaramaṇḍalam** Seven svaras.

**Svarapurañjaya** Son of Śeṣa Nāgarāja.

**Svarasa** This as a mountain is not mentioned in the dictionary, and I do not find it. The Vāyu Purāṇa reads Sasurasa or Susarasa instead; I do not find any such hill.

**Svaraśaktis** Name of a goddess.

**Svarasvara** Queen of Varṣārtu.

**Svarat** One of the seven rays of the sun helping the planet Sanaiścara.

**Svarabhānu** Son of Satyabhāmā. **2** Son of Soma, also known as Budha. **3** Son of Danu and father of Suprabhā. **4** Son of Simhikā and born in Bharaṇi. **5** Name of a planet. **6** Son of Vipracittī.

**Svarga** Son of Bhīma and Dikṣa. **2** Son of Jami and Dharma, and father of Nandī. **3** Heaven.

**Svargabala** Son and commander of Bhaṇḍa.

**Svargabhaumanavadyakas** this seems to be a compound name, but it is not in the dictionary and I have not found anything like it elsewhere. As an adjective it might.

**Svargakaṇṭaka** Son and commander of Bhaṇḍa.

**Svargaloka** The space between the sun and Dhruva.

**Svargamejaya** A commander of Bhaṇḍa.

**Svargasatru** Son and commander of Bhaṇḍa.

**Svargavedī** A river fit for Śraddhā offering.

**Svarṇā** Daughter of Samudra and wife of Pracinabarhis. **2** Consort of Sūrya.

**Svarṇa Gaṇapati** A form of Gaṇapati.

**Svarabhānu** Son of Danus, and father of a daughter Prabhā.

**Svarṇabhūmi** Country watered by Hlādinī.

**Svarṇabindu** Name of a tīrtha found in the Narmadā.

**Svarnadī** A river in the Viṣṇusthānam.

**Svarṇapada** God of Rohita clan.

**Svarṇaroman** Son of Mahāsoman and father of Hrasvarmon.

**Svarṇataskara** A stealer of gold.

**Svarṇavindu tīrtha** by bathing in it where one does not undergo any reverse of fortune.

**Svarociṣa** Name of the second Manu.

**Svarocisa** Second Manu. See Manu.

**Svarocisa Manvantara** Second creation.

**Svarūpācārya** Disciple of Puruṣottama. He belongs to Nimbārka School of thoughts.

**Svarūpiṇi** Name of goddess Śakti.

**Svarvīthi** The queen of Vatsara, and mother of Puṣparṇa and five other sons.

**Svasa** Daughter of Vṛkadevī. She gave birth to Yakṣas and Rākṣasas.

**Svaśripa** The word Svaśripa means "moving at pleasure or will" and Son of Kauśika. He had six brothers and they were Krodhāna, Hinsra, Piśuna, Kavi, Vāgduṣṭa, and Pitrivatī.

**Svaśṛpa** A nephew of Hiraṇyakaśipu. **2** Son of Kauśika.

**Svasthaveśini** Svasthaveśini is of scarlet colour, inspires dread in those who see her, dwells amidst corpses has three face and two arms holding the kettle-drum and the trident, dark eyes, lean body and three braids of thick black hair. She is of the nature of forest fire. Śatūrvidhvāmśini the destroyer of enemies has like wise three face, is as cruel as the flames of fire, has red eyes, fearful fangs, red hair and a capacious belly. She is naked.

**Svāstika** A nāga in the fifth talam.

**Svastitara** Name of a sage.

**Svastyatreyas** A class of sages of Atreya.

**Svata** Son of Brahmadhāna.

**Svatantreśvaram** A tīrtha on the Narmadā.

**Svāti** The performance of Śraddhā in this nakṣatra gives one profit in trade. **2** Son of Meghasvāti who ruled the kingdom for 18 years. **3** Son of Dhavjinivan and father of Ruśaṅku. See other details.

**Svātitvarṇa** An Āndhra, who ruled for 1 year. See other details.

**Svātivarṇa** Name of a king who ruled the Āndhra kingdom for 3 years.

**Svavyamvara** Name of Pārvatī as bride.

**Svayambhu** Self born. **2** The Vedavyāsa of the first dvāpara.

**Svayambhunātha** Simbhunātha, a celebrated place of Pilgrimage in Nepal. The Svyambhu Purāṇa, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhunātha Chaitya, and extols its sanctity over all places of Buddhist pilgrimage.

**Svayambhuva** A name of the first Manu.

**Svayamhāra Kari** Third daughter of Duhsaha and Kāli. The word Svayamhārakari.

**Svayamvara** A form of marriage.

**Svayamyuta** The Gandharva form of marriage.

**Svaymabhuva** A name of Nārada.

**Svaymbhoja** Son of Śini and father of Hṛdika. **2** Son of Pratikṣatra.

**Svedaja** Svedaja literally means, born of sweet; therefore insect clinging to one's person, such as bugs, and lice.

**Śveta** See Śweti. **2** A mountain range to the north of Ilāvṛta, and a boundary limit of Hiraṇmaya, residence of Daityas and Dānavas, centers round the Kumuda hill of Śālmalidvīpam. **3** A chief Nāga of Pātāla, with the sun in the Avani and Purattasi. **4** Son of Vapusmat after whom came the Śvetadeśa. **5** Son of Devajani and a Yakṣa. **6** Son of Bṛhati. **7** Son of Vipracitta the Dānava in the Tārakamaya war. **8** The form of a great seer which Śiva assumes at the end of the four Yugas of the Kalpa in the Chāgala hillock of the Himālayas, the avatāra of the 23rd dvāpara in the Kalañjara hill. **9** One of the four Vedic disciples of Śveta an avatāra of the Śiva. **10** Son of Manivara. **11** Ṛtvik at Brahmā's sacrifices. **12** A division of Jambudvīpa.

**Śvetacakṣu** A god of Prasūta group.

**Śvetadvīpa** Śvetadvīpa is a mythical land to the north of the Milk Ocean. At the centre of this dvīpa god Viṣṇu sleeps on the couch of the serpent Śeṣa's body, his feet begin kneaded by the goddess Lakṣmī born of that ocean. The people are fair complexioned devotees of Nārāyaṇa. They are free from sorrow, worry, and fear of old age and death. King Indradyumna, after his death, attained to this region due to his extreme devotion to Viṣṇu and in the company of Viṣṇu enjoyed all the pleasures special to Hari's devotees

**Śveta giri** The portion of the Himālayas to the east of Tibet.

**Śvetakalpa** The first kalpa explained in the Vāyu Purāṇa. Dharmavṛta who performed tāpas in and became turned to as a stone.

**Śvetaketu** A sage. He was the alleged son of Uddālaka and attended the snake sacrifice of Janamejaya as one of the Sadasyas. **2** Son of Lāṅgali, an avatāra of the Lord.

**Śvetalohita** 29th Kalpa, out of contemplation of Brahmā came into begin Kumāra along with seers known as Śvetas, disciple of Brahmā, Sunand. **2** Disciple of Śveta avatāra of Śiva.

**Śvetaṃ** A varśa round the Kumuda hill in Śālmalidvīpam.

**Śvetāmgas** A Janapada of the Ketumāla continent.

**Śvetanadī** River.

**Śvetaparṇa** Mountain.

**Śvetaparva** He was burnt by Śiva's anger and retained divinity with Cupid.

**Śvetaparvata** See Śvetagiri.

**Śvetarata** Son of Hṛdika.

**Śvetas** A Parasāra clan, a dynasty of kings. **2** The sages who sprang out of the side of Kumāra, in the 29th Kalpa. **3** A Janapada of the Ketumāla.

**Śvetāśva** One of the four learned Brāhmaṇa disciples of Śveta.

**Śvetavāhana** Son of Sura. **2** Son of Rājādhideva.

**Śvetavarṇa** A kulaparvata of the Bhadrāśva.

**Śvetodara** Mountain.

**Swabhānu** Son of Danu.

**Swabhojana** Name of a hell.

**Swadhā** Oblation. Daughter of Dakṣa and Prasūti according to one statement, and of Agni according to another. She is connected with the Pitris, and is represented as wife of Kavi or of one class of Pitris, and as mother of others.

**Swagger** Son of Bhīma.

**Swāhī** Name of a prince.

**Swajā** Offerings. Daughter of Dakṣa and Prasūti. She was wife of Vahinī or fire, one of the Agnis.

**Swamabaka** Name of sun god.

**Swāmī** Name of Viṣṇu.

**Swāmīkārtika** Son of Śiva, born of the daughter of the Himālayas in order to destroy the Dānava. Sometime after Śiva, on seeing Pārvatī, dropped his semen virile for some reason in the mouth of fire that gave satisfaction to the Devas. Afterwards, the semen-virile came out undigested from the stomach of the Devas and fell into the celestial river, when it was carried to a thicket of reeds. Out of which was brought fourth Swāmīkārtika shining like the sun, which killed Tārakāsura?

**Swāmī-Nārāyaṇa** The name of a Vaiṣṇava sect founded in Gujarat in the present century by Swāmī Nārāyaṇa, a native of Oudh. Prof. Monier Williams describes Swāmī Nārāyaṇ's teaching as a modern Puritan movement against the Vallabhācāryan corruption of the Vaiśava faith, and says he made chastity and purity of life the key note of all his teaching, and ended by boldly asserting that he himself, and not Vallabhācārya, the true incarnation of Kṛṣṇāmī Nārāyaṇa appointed his two nephews, Rāghvirj Mahārāja and Ayodhyā Prasādjī Mahārāja, his successors, the one to preside at Wadtal in Kaira and the other at Ahemdabad.

**Swan** Bird form assumed by Brahmā. **2** Vehicle of Brahmā.

**Swaphalaka** Son of Pṛṣṇī. Husband of Gandhini and father of Akrūra. He was a man of great sanctity of character, and where he dwelt famine, plague, death, and other visitations were unknown. His presence once brought rain to the kingdom of Quasi rāja where it was much wanted.

**Swar** See Vyāhṛti.

**Swaraj** Solar ray.

**Swarat** The creator.

**Swarbhānu** Asura and monarch of Ugrasena kingdom. **2** A Dānava and son of Kaśyapa and Danu. He had number of brothers of which important were Dvimurddha, Śaṅkara, Ayomukha, Śaṅkuśiras, Kapila, Samvara Ekachakra, and others. Tārakā, Vṛṣaparvan, Pulomān. He had a daughter named Prabhā.

**Swarga** The heaven of Indra, the abode of the inferior gods and of beatified mortals, supposed to be situated on Mount Meru. It is called also Miśrakavana, Taviśa, Tridivam, Tripiṣṭham, and Ūrdhwa-loka. Names of heaven or paradise in general are also used for it.

**Swargaloka** See Loka.

**Swarṇaprastha** An island.

**Swarociśa** Son of Swarociśa. According to the Mārkaṇḍeya Purāṇa he was son of Svarociś, so named from the splendour of his appearance when born, and who was the son of the nymph Varuthini by the Gandharva Kāli. In the Viṣṇu Purāṇa, it is referred as the son of Priyavrata.

**Swāstika** A mystical mark made for good luck or in sign of rejoicing; it is in the form of a Greek, cross with additional limbs proceeding at right angles from the extremity of each of the four limbs. It has been suggested that the three-legged symbol of the Isle of Man and of Sicily is a debased form of the Swāstika.

**Swāti** Lunar mansion. **2** Son of Uru and Agneyi. He had 5 brothers and they were Aṅga, Sumanas, Kratu, Aṅgīras and Śiva.

**Swayambhoja** A Yādava chief.

**Swaymbhuva** Manu.

**Swena** Name of a Ṛṣi.

**Śwetabhadra** Name of an Apsarās.

**Śwetadvīpa** White islands. See White Island.

**Śwetaketu** Name of a Ṛṣi.

**Syala** A Yādva prince, who insulted the sage Gārgya, and was the cause of his, is becoming the father of Kālayavana, a great foe of Kṛṣṇa and the Yādava family. **2** An important assembly of Yādavas.

**Śyāma** Mountain found in Śakadvīpa, here people are of Śyāma colour. **2** Banyan tree with full of dark green leaves. **3** The black. Names of Śiva's consort. **4** Son of Sura and Bhoja. He had no son. His brothers were Devabhaga, Devaśravas, and Dhṛṣṭi, Karundhaka, Vatsabalaka, Śrīñjaya, Samika, and Ganduśa and his sisters were Pṛthā, Śrutadeva, Śrutakīrti, Śrutāśravas and Rājādhidevī. **4** Son of Saramā. **5** Son of Samika, had no issue, adopted as son the son Vastavana, went to the forest, became Bhoja and a Rājarṣi. **6** Brother of Vausdeva. **7** One of two dogs of the family of Vaivasvata to whom Bali is to be offered in Yajña.

**Śyāmācārya** Disciple of Padmācārya. He belongs to Nimbārka School of thoughts.

**Śyāmantapañcaka** The five pools of blood made by Paraśurma's slaughtering of Kṣattriyas.

**Śyāmas** Son of Kallolaha. **2** A Pārāśara branch.

**Syamayani** Teacher of the Yajur Veda. He was a disciple of Vyāsa. The Vāyu divides these into three classes, containing each nine and discriminated as northern, middle and eastern. Of these, the chiefs were severally Syamayani, Aruṇi and Analavi with some in consistency; however, the same authority states that Vaiśmapāyana composed and gave to his disciples eighty-six saṁhitās. **2** A chief of the Udīcyas.

**Śymala** Name of goddess Lalitā.

**Synagogue** The Synagogue is a place of Jewish worship, declared so by a religious ceremony when newly constructed or before initial use. It is generally a simple and austere structure devoid of any figurines owned by the congregation for purposes of daily and other prayers, also very often a center for Jewish communal, social and educational activities. The synagogue originated with the dispersion of the Jews after the destruction of the first temple in 586 B.C. and of the second temple in 70 C.E. when the Jews replaced the temple rituals and sacrifices by prayers offerings and services

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**Tābūt** A coffin, a bier, especially a model of the mausoleum of Husain, the third Imām, at Karbalā, tābūts made of light wood covered with paper and much ornamented are carried in the Muharram processions. Tābūt is also name of the Ark of the Covenant presented, according to Mohammedans, by god to Adam.

**Tad** Name of Viṣṇu.

**Takṣaśīla** A city of the Gāndhārav, situated in the Punjab .

**Takṣaka** One who cuts off, a carpenter. A name of Viśvakarmā. A serpent, son of Kadru and chief of snakes.

**Takṣaśīla** The Greek Taxila. It is mentioned in the Mahābhārata. The name is generally connected with Takṣaka king of the Nāga, it is said he killed Arjuna's grandson king Parīkṣit according to a curse, and that king's son Janamejaya invaded Takṣaśilā and conquered. It appears however to have been named from the Takkas whose capital it was, and Cunningham has identified it near the modern Shāh ḍherī in the Panjab. It was a large and famous city and the Takkas held all the country around. It appears to have contained a great Buddhist university also Taxila in the district of Rawalpindi in the Panjab. It is said to have been founded by Bharata, brother of Rāmacandra, after the name of his son Takṣa, who was placed here as king.

**Tāla** The division of time in music. It consists of three things, kāla the duration of time, kriyā the clapping of the hands, and mana, the interval between the clapping. It seems to correspond to the bar, and the kinds of time in European music. European music has only 3 kinds of time, common, triple and compound, each with a few sub-divisions, but in Hindu music there is the utmost variety. This seems to refer to the classification of the tālas via śuddha, salan—ga, and saṅkīrṇa, but this classification is also applied to the rāgas. The śuddha are explained to be the famous kinds complete in themselves the salaṅga are those produced by a mixture of two simple ones, and the saṅkīrṇa, those produced by a mixture of many simple one. **2** Pālmyra palm used for manufacturing fans. **3** One of tenth daughter of Raudrāśva.

**Tālagrīva** An asura who was stationed at the western gate of the Śūnyaka city with 10 Akṣauhiṇī of soldiers.

**Tālajaṅghā** A class of Kṣatriyas defeated by Sagara, and had 100 sons. **2** A commander of Kuṭilākṣa.

**Tālajaṅghaka** Name of an asura. **2** Disciple of Lāṅgala. In the Vāyu Purāṇa he was known as Paṇḍaka.

**Tālaka** Son of Andhrattaleya and father of Puriṇabhiru. **2** Pupil of Kṛta.

**Tālaketu** Palm banners. An appellation of Bhīṣma, also of an enemy killed by Kṛṣṇa. Brother of Pātālaketu.

**Tālam** The throne of Durgā.

**Tālappakkam singers** This was a family of musicians belonging to the Bhāradvāja gotra following the Āśvalāyana sūtram and professing the Ṛk Saha.

**Talasehdam** Slapping of arms in defiance by Kṛṣṇa.

**Tama** 11th Kalpa. **2** A kind of hell See other details.

**Tamaḥpracchadak** Son of Virodhini, he is evil-minded, attacks men's minds and enveloping them with darkness rouses anger, so he is called Tamahpracchadaka.

**Tāmasa** Fourth Manu. Cunningham with Sultanpur in the Panjab has identified Tāmasavana. According to General Cunningham, the whole of the western Doab-I-Jālandharapīṭha was covered with a thick jungle from which the monastery took its name of Tāmasavana. It was at the Tāmasavana convent that Kaniṣka convened the fourth Buddhist synod under the presidency of Vasumitra. According to Hiuen Tsang and other authorities, the fourth council was convened at Kuṇḍalavana monastery in Kashmir, near the capital of that country. Vasumitra was one of the Buddhist patriarchs; their names are Mahā Kaśyapa, Ananda, Sangnavasu, Upagupta, Dṛkaṭa, Michaka, Vasumitra, Buddhānanādī, Buddhamitra, Saṅgkayaseta, Kumārada, Jayata, Vasubandhu, Manura, Baklena, Singhlaputra, Basiasita, Putnomita, Pradjñātara, and Bodhidharma.

**Tāmasi** Goddess Śakti.

**Tāmasimaya** Name of a trick, which bring darkness and by which employer cannot know the either the god or by the demon.

**Tampotta** War musical instrument. Other is Bherī, Missana and Panavanaka

**Tāmrapakṣi** Son of Kṛṣṇa.

**Tāmraparṇa** One of the nine division of Bharta.

**Tāmraparṇi** A mountain noted in the Mārkaṇḍeya Purāṇa. Daughter of Satayabhāmā.

**Tāmrārarana** One division of the Bhāratakhaṇḍa. **2** River flows from the Malaya hill.

**Tāmrata** Name of a mountain located at the east of lake Arundoa.

**Tamrauṣṭha** An Apsarās.

**Tāmravakṣa** Son of Satyabhāmā.

**Tāmravarṇa** Island. The Kūrma Purāṇa gives the word as Tārmavarṇa. This may be Ceylon. In the Garuḍa Purāṇa mention is made of the Tāmravarṇa of Kaserumana as one of the islands surrounded by the ocean buy far away from the Indradīpa, Gabhastiman, Nāgadvīpa, Kaṭaha, Siṁhala and Varuṇa. This has been identified with Tāmrapaṇī. This is plausible but it must be noted that in this Purāṇa itself Siṁhala has been mentioned along with the Tāmravarṇa Island, which would imply that confusion was made in that work in regard to Siṁhala and Tāmravarṇa. In the Mārkaṇḍeya Purāṇa mention is made of Tāmara dhvaja that Pargiter once identified with Ceylon but this cannot be corroborated.

**Tāmrayāni** Teacher who belongs to White Yajur Veda.

**Tanak** The Torah is a part of the Jewish Bible known in Hebre as Tanak.

**Tāṇḍava** The dance of Śiva.

**Tāṇḍika** Son of Haryaṅga had white elephant as his vehicle.

**Ṭaṇḍīputra** Name of a scholar who belong to Laugākṣi School and son of Tāṇḍī.

**Tāṇḍu** one of Śiva's attendants. He was skilled in music and invented the dance called Tāṇḍava.

**Tāṇḍulas** Measurement of diamond. One Tāṇḍals weight 8 mustard seeds.

**Tāṇḍulikāśrama** Āśrama located near Jambu-mārga Lake.

**Tāṇḍvī** Sloth form of Brahmā.

**Tāṇḍya** Name of a Ṛṣi.

**Taṅgal** The name by which the Mappilas call their priest for whom they have great reverence.

**Tantija** Son of Kṛṣṇa given to Kanaka.

**Tantra** Literally a thread, thence the leading action of anything, ritual, the name of a class of works said to be founded on one of the Upaniṣads. There are about 64 original tantras, and a large number of so the tantric works, generally written in the form of a dialogue between Śiva and his wife. Every tantra is supposed to threat of the creation, the destruction of the world, the worship of the god, the attainment of objects, especially of the eight siddhis, and the four modes of union with the supreme spirit. But most of them are mere handbooks of a kind of witchcraft, giving collations of spells for making people enamored, for destroying sight, for producing or preventing disease etc. Some explain the most effectual mode of worshipping the śaktis.

**Tantraism** Tantraism that has a special importance in the Nārada Purāṇa. It devotes 29 chapters to Tantraism. After hearing the discourse on Mokṣadharama in the 2nd pada of the Nārada Purāṇa. Nārada asks Sanatkumāra about the Bhāgavata Tantra or the Mahā Tantra whereby one can realize Viṣṇu. Sanatakumāra gives a comprehensive discourse which covers Pāśupata darśana, procedure of initiation, the Paduka mantra and the procedure of its chanting, procedure of chanting the Gāyatrī mantra and performance of the Sandhyā prayer and worship and chanting the Manatra of Gaṇeśa, of Mahāviṣṇu, of Pīṭhadevatās and of Hayagrīva, Lakṣmaṇa and Rāma and Hanumān. **2** Rule Ritual. The title of a numerous class of religious and magical works, generally of later date than the Pūrṇas, and representing a later development of religion, although the worship of the female energy had its origin at an earlier period. Five Makaras of five m's 1 Mānsa-flesh, **2** Madya-wine. **3** Matsya-fish, 4 Mudrā-grains and **5** Maithuna -sexual intercourse. Each Śakti has twofold natures, white and black gentle and ferocious. Thus Umā and Gaurī are general forms of the śakti of Śiva, while Durgā and Kālī are fierce forms. Different forms of worship are mentioned in the Tantaras. One of the wells knew Cakrapūjā (Circle Worship). In this Pūjā an equal number of men and women sit in a circle and partake of the sacraments. Sexual intercourse is ordinarily permitted only between man and his wife. Literally a thread, thence the leading action of anything, ritual, the name of a class of the works said to be founded on one of the Upaniṣads. There are about sixty-four original Tantras and a large number of other Tantric works, generally written in the form of a dialogue between Śiva and his wife. Every Tantra is supposed to treat of the creation, the destruction of the world, the worship of the gods, the attainment of objects, especially of the eight Siddhis and the four modes of union with the supreme spirit. But most of them are mere handbooks of a kind of witchcraft, giving collections of spells for making people enamored, for destroying sight for producing or preventing disease, etc. Some explain the most effectual mode of worshipping the Śaktis. The oldest Tantras were written probably about the sixth century A.D.

**Tantric** An adjective of English formation from tantra, pertaining to the tantras.

**Tāntrika** A follower of the doctrines of the tantras, a set of works inculcating mystical and impure rites in honour of Śiva in his character of a free living, jovial, dancing and drinking god, and his consort Pārvatī.

**Tantriṇī** An attendant of Saṅgīta Yoginis, and holds a Vīṇā in his hand.

**Tanunpat** Name of god Agni.

**Tapa** Part of Vibhu. **2** One of twenty eighth-Sutapa gaṇas. **3** Sukha gods **4** a god of Rohitagaṇa. **5** Son of Śatarūpā. **6** one of the Mukha gaṇa. **7** Son of Raucya Mana. **8** Celestial world. **9** Essence of milked by Bṛhaspati from cow earth in the vessel of the Veda **10** Ninth month of Masi. **11** An adopted son of Vastavara. **12** Rohita Gaṇa. **13** Sukha God. **14** The name of a sect of the Jains, generally in opposition to the Dhuṇḍias. The greater asceticism of the latter having gained them more followers than their rivals a new and stricter sect called the Sambigi has sprung up among the Tapas themselves.

**Tāpanā** The sun whose daughter is Yamunā.

**Tāpanī** Attribute of Kāma's arrow.

**Tāpar loka** See Loka.

**Tāpati** Daughter of Sūrya and Chāyā, who was married to Sumvaraṇa and became the mother of Kuru, later on became the river. **2** The river Tāpti personified as a daughter of the Sun by Chāyā. She was mother of Kuru by Samvaraṇa.

**Tapasvini** Third daughter of Braṅgakara who was married to Kṛṣṇa.

**Tapodhana** Sage of the epoch of 4th Savaraṇa Manu. **2** Son of Tāmasa Manu. **3** Sage of the epoch of 3rd epoch of Manu. **4** Son of Bhṛgu, an avatāra of the Lord. **5** Name of a sage who belongs to 12th epoch of Manu.

**Tapodhṛti** Sage of the epoch of 4th Savaraṇa Manu. **2** Sage of 12 epoch of Manu.

**Tapodyuti** Son of Tāmasa Manu. **2** Name of a sage who belongs to 12th epoch of Name of Manu.

**Tapomūrti** Sage of the epoch of 12th Manu. **2** 4th Savaraṇa Manu. **3** Sage of 10 epoch of Manu. **4** Name of a sage.

**Tapovana** This means a "grove where austerities are practiced", but there appear have been a place of this name, for Yayāti retired here.

**Tāraka** Son of Tulasīdās and Ratnāvalī.

**Tārakā** A female Daitya, daughter of the Yakṣahasuketu or of the demon Sunda, and mother of Mārīca. She was changed into a Rākṣasī by Agastya and lived in a forest called her name on the Ganges, opposite the confluence of the Sarju and she ravaged all the country round. Viśvāmitra desired Rāmacandra to kill her, but he was reluctant to kill a woman. He resolved to deprive her of the power of doing harm, and cut off her two arms. **2** Son of Vajraṅga and Vajraṇi harassed the deities and were to be destroyed by a child of seven days. He owed his name for having relieved his mother of all sorrows. He performed a mighty sacrifice in the Pariyatra cave and at the end of his penance Brahmā appeared to him and granted his wish to be killed by a child of seven days. **3** Wife of Bṛhapasti. According to the Purāṇas, Soma, the moon, carried her off, which led to a Great War between the gods and the asuras. Brahmā put an end to the war and restored Tārā, but she was delivered of a child, which she declared to be the son of Soma and it was named Budha. **4** Mother of Dhruva. **5** Son of Danu and friend of Bhaṇḍa.

**Tārakamaya** A Devāsura battle in Kṛtya Yuga.

**Tārakeśwar** The god of salvation, who is supposed to whispper into the ear of a dying supplicant a mantra that will secure him future happiness. There is a temple to this god just above the masons on the bank of the Benaraes.

**Tāriṇi** A name of Durgā.

**Tarka mudrā** A gesture of the right hand with the thumb touching the bunched fingers.

**Tarkhaya** Surname of Gadura.

**Tarkṣa** Senāni with the sun in Hemanta.

**Tārkṣi** Daughter of Rākṣasa Vidyudrupa who was married to Droṇa. She was killed in the battle and there she laid four eggs from which the four birds were born. She was known as Vapu the loveliest Apsarās who was consumed by the fire of the Muni's curse.

**Taṣṭra** Weapon, which is capable of slaying large, bodies of foes together.

**Taṣṭri** Name of a Ṛṣi.

**Tattaja** Name of Veda Vyāsa.

**Tattvadari** Son of Sudaridra and the word mean philosopher. He had three brothers and they were Tattvadari, Vidyānanda and Dhṛtimāna.

**Tattvadarśīn** Name of a sage who belongs to 13th epoch of Manu.

**Tatvadarśī** Sage of the Raucya epoch. **2** Son of Raivata. **3** Son of Sundaridra an aged Brāhmaṇa.

**Tavasas** Wanderer specified in Jainism. They Tavasas lived in forest where they occupied themselves with meditation, sacrificial rites, self-torture, and in reading the scriptures. They gathered fruits and roots of their sustenance and visited the will ages for alms. on one of the journeys he made during his ascetic life. Mahāvīra put up in a hermitage in Sanniveśa. He came across another hermitage named Kanakakhala, in Uttaravachala where five hundred hermits were staying, still another hermitage is referred to in Poyanapurara where Vakkalachiri was born.

**Tejājī** The name of a god much worshipped by the Jāṭs, he is the spirit of a Jat, cowherd who lived in the eleventh century and is represented as a man on horse back with a drawn sword and a snake biting his tongue, the fable is that Tejājī had promised to offer himself as a victim to the snake, but got so wounded by a band of robbers that there was no whole part of his body, but the tongue for the sake to bite.

**Tejoraśmi** Sutapa God.

**Tejovatī** Name of Goddess Śakti. **2** The name of the Agni sabhā on the 2nd inner slope of Meru mountain.

**Teṇḍai** Name of a Buddhist sect found in China.

**Tenkalai** A Vaiṣṇava sect. The Tenkalai tradition like the other tradition considers Rāmānuja himself to be the starting point of the in apostolic line.

**Terkalvan** He hailed from Tirukkottiyur in the Paṇḍyā land and perhaps known as Terkalvan, the southerner or perhaps named after the god of that place. He was the son of Tirukkottiyur Nāmbī; one of the Āchāryas of Rāmānuja. He had an elder sister by name Devakī piratti. After initiation, he was called

Nārāyaṇa Dāsa. Rāmānuja was his preceptor. He normally resided at Śrīraṅgam. He belonged to the Brahmin sect that wore the tuft near the forehead. He belonged to the Kāśyapa gotra.

**Tettaja** Name of Veda Vyāsa.

**Thalai** Hermits found in the side of river Ganges, when Mahāvīra They visited it carried all their belongings with them.

**Ṭheravāda** This means 'Doctrines of elders'. After death of Buddha, this is divided into various schools, according to their tradition. There were 18 in numbers. Many research scholars consider Teravāda the earliest and most original.

**Theriyas** An orthodox sect of Buddhism found in Ceylon.

**Thondaradippodi Aḷwār** He was also known as Vippira Nārāyaṇa was a native of Tiru Maṇḍan guḍi. He devoted his early years to the recitation of the Vedas, and, in after life, was thoroughly conversant with them. He abandoned his secular life and took to a religious one. He retired to Śrīraṅga and composed a malai in 45 stanzas and Tiruppalai eluchi, a song daily sung by the priests to awaken the god Tirumāl, especially during a festival of ten days in December, an by the people to rouse one another to their religious duties during that period. The song of awakening god is on the model of Manikavasakar, which occurs in Tiruvasama as the refrain of almost every one of the ten stanzas, making his Tirueluchi. The story of Deva-Devī a, dancing girl associated, with the name of the saint reminds the render of St. Sundarar's life. He was a contemporary of Tirumaṅgi whom he thanked in person for sparing his flower garden when he built a thirumathi at Śrīraṅgam. He has condemned the Buddhists and Jains in his poem.

**Thrita** Last king to reveal Mazdayasnism.

**Thunderbolt** Name of the weapon found in the hand of Indra.

**Tien Tai** Name of a Buddhist sect found in China.

**Tigmātman** King who belongs to Pauravas dynasty.

**Tilak** The mark which a Hindu makes a coloured earth on his forehead to show to what sect he belongs. The tilak is made also on idols, and is sometimes used as the distinguishing mark of a sovereign.

**Tilaprastha** It was one of the five villages demanded by Kṛṣṇa on behalf of Yudhiṣṭhira from Durydhana, which is located in the south-east of Tughlakabad.

**Tilodaka** A village on the east bank of the Phalgu visited by Hiuen Tsang. It is the site of a famous Buddhist monastery located.

**Tilottamā** A celestial nymph. She was the daughter of Pradhadana and at the time of Arjuna's birth she was in reality, created by Viśvakarman, at the direction of Brahmā from the pieces of every possible kind of gem.

**Timi** Daughter of Dakṣa and wife of Kaśyapa. one of wives of Kaśyapa who gave birth to aquatic animals.

**Tinduga** Garden where Yakṣa Ganditingudga lived at the early age found in Jainism.

**Tirnetras** The three-eyed people. It was believed there were such people specified in Mahābhārata.

**Tirtakūpa** Tīrtha visited by Balarāma.

**Tīrtha** A holy place of pilgrimage generally on the banks of a sacred river and particularly at the confluence of two streams.

**Tīrthaṅkar** One who makes a passage through life? Among Buddhists, an ascetic; among Jains, an arhat, a Jin. The Jin tīrthaṅkara are twenty-four in number. See other details.

**Tirukkali kanri dasar** Surname of Nampillai.

**Tirukkoittiyur Nami** Father of Terkalvan, who was Ācārya of Rāmānuja. He had one son named Terkalvan and a daughter Devaki piratti. He belongs to the Kaśyapa gotra.

**Tirukkurunguid mutt** This mutt is about 8 miles south west of Vanamalai mutt and is the second wealthiest among Tenkalai mutt. The Jiyār were generally known by the name Perarulala Jiyar.

**Tirumalai alvan** Surname of Tiruvaymoli Pillai.

**Tirumalai aṇḍān** Disciple of Alagiya Manavala jiyar.

**Tirumalai Nallan Chakravarti** He was a Brahmin disciple of Rāmānuja and a great devotee of Varadarāja of Kañcipuram.

**Tirumalasai aḷwār** Tirumalasai so called from the name of his native village Tirumalisai was an uncompromising Vaiṣṇava and passed his live, incessantly combing the professors of Śaivaism and converting as many of them as he could to his faith. In making verses he did not fall short of his contemporaries. His Nan mukkhan thiru anthathi is one of the attributions to the four thousands psalms. His patron was Manikannan. When he fell out with the Pallava king, the latter tendered an apology and pacified the angry poet. Accoridng to a tradition, he was the encomiast Śaiva sage Śiva Vakiyar turned into a Vaiśava and hence his rancor against his old faith. In his Anthathi, he spits his venom gains the Śaivas, Jains and Buddhist. Another work of his Poet philosopher, and yogi, is Tiruchanda viruttam admired for its melody. He was a monotheist, and called his god Viṣṇu, who, though ubiquitous could be seen or cognized only by pious souls. He belonged to the 7th century.

**Tirumaṅgai Aḷwār** Tirumangai alwars, the last of the aḷwārs and one of the most erudite was decidedly superior to all the other alwars in the knack of composing verse. He was a thorough master in the composition of extemporaneous, melodious, picturesque and descriptive, poems and, therefore, bore the title Nakavi Perumāḷ though Lord Sambandha disputed his claims to his high title. His father was one Nīlan, A kalla general under the Cola king and native of Tirukurayalur, in the district of Tanjore. His real name was Kalian. He had the reward for his military service of a group of village called Ali Nadu and his capital was Tirumangai, which on all sides had spacious buildings. He married a Vaiṣṇava medico's daughter and became a bhakt under her influence. He visited 88 out of 108 Viṣṇu shrines, and three of the unvisited place of pilgrimage were Śrīvilliputtur, Kurnukur and Tivandram. His name is bound up with the building of the thir Prakarama at great cost by demolishing a golden image of Buddha at Negapattam. He preached against penances and warmly advocated bhakti as an important passport to the attainment of salvation. His six poems are said to be the six angas of the four poems of Nammalwar—the Tamil Vaiśava Veda. They are Periya thirvaimoli, Thirunadudakam, Thirukundandrakam, Seriya Thirumadal, Periya thriumadal, and Thirumukurkudrikai.

**Tirumaru marban** Surname of Kurattalvan.

**Tirunayanapurattuai** He was a disciple of Kidambi Tirumalai Aiyanagar as well as of Nalurachchan Pillai. He wrote a commentary on Śrī Vacana bhūṣaṇam and Ācārya Hirdayam. He was also known as Jananyacārayār.

**Tiruppanalwar** Tiruppanalawr was a low caste bard or minstrel and not a tailor, as generally believed, either by caste or by profession. A tailor discovered him, when a baby, in the open fields at Arayur and brought him up in his house. This too is doubtful. We know that he was an excellent player on they and a pious devotee ever singing hymns and doing other duties to Viṣṇu. His description of Tirumāḷ from top to toe, beautiful in itself, displays, more the skill of an artist than the profusion of a rhetorician. This alwar bore the name Muni vahan because he was carried by the sage Lokasaraṅga in to the temple at Śrīraṅgam at the command of the local deity, as Nandana Samban was taken into the temple at Cidambaram under similar circumstance by the Tillai 3000 The superiority of bhakti in either case to be superiority by birth is well established. The only deiced of his is named Amalan Adhippiran.

**Tiruvarangattamudanar** He was a disciple of Kurattalvan. He was son of Ani Arangattamudanar. He was the author of Rāmānuja Nurrandadi verses, from this work are being recited in the Śrīraṅgam temple regularly and immediately after the Iyarpa recitation. He was a great exponent of the principle of devotion of the disciple to preceptor. He belonged to Mungsrkudi and he was tending a flower garden called Kattakattukkandan Śrīraṅgam.

**Tiruvaymolipillai** He was also called Tirumali alvan and Kaduvetti Aiyan. As his mother had died unable to bear the grief of Pillai Lokācārya's exit from Śrīraṅgam. His great love for competence in Tiruvaymoli earned him this name. He received the Pañca saṁskāras from Pillai Lokācārya, Nanindar ācārya, Nalur Acchan, Pillai Alagiya and other Ācāryas.

**Tirya** Daughter of Krodha and wife of Pulaha.

**Tiṣṭha** 11th Vyāsa of an Avatāra of Lord.

**Tisyanakṣatra** Birth place of third Veda Vyāsa.

**Tithi** The thirteenth part of a lunation, a lunar day. The symbolical month is divided into two parts, consisting of fifteen tithes each.

**Tithi** An Ārśeya pravara of Bharvava. **2** Day of the black or white fortnight.

**Titikṣa** Daughter of Dakṣa and wife of Dharma.

**Titikṣu** Name of a king who belongs to Aṅga genealogy. He was son of Mahāmanas. His brother was Uśīnara. He laid the foundation to a New Kingdom in the east of Punjab. The Titikṣu line in East Bihar, Bengal and Orissa, had many sons and grandson and it seems that they married amongst the Austric tribes giving birth to fire Kṣetrāja sons Via Aṅga, Vaṅga, Suhma, Pundra and Kaliṅga. These were the five eastern kingdoms, which are thus mythically connected with five enonymous heroes of the lunar dynasty of Aṇu. He had sons named Uṣadratha and Vṛṣadratha, third descendent form him was King Bali, See Genealogy. Son of Mahāmana and father of Rusadratha. The descendants of Tritikṣu the brother of Uśīnara carried the dynasty towards east India. Bali was the fifth king of the dynasty. The Agni Purāṇa assigns four sons Aṅga, Vaṅga, Puṇḍra and Kaliṅga. They may be regarded as the founders of the countries named after them. These were known as Baleya. The Viṣṇu Purāṇa adds Suhma to these four and notes that five countries were named after them. In other Purāṇas, Dīrghatmās, the great Vedic sage and the seer of so many hymns in the Ṛg Veda is also mentioned as one of his sons. He himself is described in the Agni Purāṇa as a great Yogi; Aṅga described as Kṣetrāja son of Bali in other Purāṇas continued perhaps the main line after Bali. The kings coming after him were called Aṅga vamisyaḥ, Citraratha; the tenth king is also called Romapāda in the Viṣṇu, whereas, according to the Agni Purāṇa, Lomapāda was his grandson. The Agni Purāṇa had added tow more names between Citraratha and his successor Caturaṅga Daśarath, Rompāda's friend, gave him his daughter in marriage. The Viṣṇu credits Campā, the 15th king, as having founded the country called Campā. According to the Agni Viśvajit was the predecessor of Karṇa, the great figure in the Mahābhārata war. But the Viṣṇu mentions Viśvajit as his successor, who found Karṇa floating on the water of the Ganges.

**Tośala (ka)** A Malla friend consulted by Kāma. He had his seat allocated in the arena was killed by Kṛṣṇa.

**Towers of silence** The Zoroastrian must keep the earth pure. He must till it as religious duty. Agriculture is a service to the gods. He must guard the earth from all pollution. The air and water must be kept pure. The Zoroastrians are forbidden to pollute the earth, water and fire by burring the dead bodies or by throwing them into he water. The corpse is an impure thing. Therefore the dead body is carried to the Towers of silence, which are generally constructed on tops of hills and exposed there. The vultures devour the boy and no pure element is tainted.

**Trailokyavidyā** Varṇa Śakti.

**Traiyambakikathā** Story of Śiva.

**Trapati** Word of stars.

**Trasu** Son of Ranti, he is a great charioteer.

**Trayambaka** Kubera who's followers were of the Rākṣasa gaṇa Nairṛta, many branches of which gaṇa, were worshippers of Śaṅkara. 2 Lord Śiva, and his riding animal Vṛṣabha that followed by the Nairṛta clan of Rākṣasa. Śiva his riding animal Vṛṣabha followed by Rakṣaṇa gaṇa, Nairṛta Manu branches of which gaṇa were worshipper of Śaṅkara, killed all kin of Tripura. One of the eleven Rudras the eight of twelve incarnations who slew Asuras in the battle of Andhaka, sacrifice to by Puroḍāśa made in Kapālas, Gāyatrī, Triṣthua and Jagati are present as three means of the Puroḍāśa with ten arms in Śivapura. His eeapons are Pattisa bow, trident and sword Gandharava leaders entertain him with music.

**Trayodaśī** Goddess Śakti.

**Tribandhāna** Son of Aruna and father of Satyavrata.

**Tribhuvana** The three worlds, Swarga, Bhūmi, Pātāla—heaven, earth and hell.

**Triburabhavāni** Triburabhavānṇ has four arms wears a garland of heads and has her breasts bathed in blood.

**Tricakṣa** Son of Sutiratha and his name were specified only In Vāyu Purāṇa.

**Tridanda** Symbol in the hand of Śrīvaiṣṇava ṣannyasins.

**Tridaṇḍī** A class of ascetics.

**Tridaṇḍin** Surname of Yādavaprakaśa.

**Tridaśa** Three time ten, thirty. In round number the thirty-three deities-twelve Ādityas, eight Vasus, eleven Rudras and two Aśvins.

**Tridaśajyoti tīrha** In this tīrtha, the daughters of the Ṛṣis practiced severe austerities. By the pleasure of the Lord Mahādeva all those girls where blessed to have Lord Kṛṣṇa as their husband.

**Trident** Weapon in the hand Śaiva image.

**Tridhama** Name of Veda Vyāsa of the 10th Dvāpara.

**Tirgarta (Ka)** The Bhāgavata Purāṇa specify this word stating that it is a Mountain Kingdom, which was visited by Balarāma.

**Trijaṭā** An amiable Rākṣasī, who befriended Sītā when she was the captive of Rāvaṇa in Ceylon.

**Trikakuda** A Mountain located near Kakudman, the collyrium of which is fit for Pitrs. In it are a burning pit Jata Vedassila as also a Tīrtha, where the Seven Seers had bathed and a temple with a Nandī invisible to the unrighteous besides Golden Yūpas.

**Trikakūṭ** Son of Śuci, also known as Dharmeśarmi and father of Sahtavaya.

**Trikāntakidevī** Trikāṇtakidevī has a body, which is black below the navel red between the navel and the neck and white above it. The terrible fangs protruding from her four faces are so long and crooked that they piece out through her belly. In her four hands she holds two lamps.

**Trikarmairata** Name given to Śiva in Vāyu Purāṇa.

**Trikarmaniratta** Name of Śiva.

**Trikūṭa** A Mountain located at the base of Meru in Bhāratavarsa. Kṣīroda Mountain and 10000 yojanas high with three shining crested of silver, iron and gold surrounded this mountain. In its valley was Ṛtumat, the pleasure garden of goddesses and it was filled with varieties of trees.

**Trilocana** Name of Śiva. Three eyed Śiva. The Mahbhārata relates that the third eye burst from Śiva's forehead with a great flame when his wife playfully placed her hands over his eyes after he had been engaged in austerities in the Himālayas. The eye has been very destructive. It reduced Kāma the god of love, to ashes. **2** Name of Vighneśvara.

**Trimana** Horse of moon chariot.

**Trimūrthī** Triple forms. The Hindu triad. This was fore shadowed in the Vedic association of the three gods Agni, Vāyu and Sūrya. The triad consists of the gods Brahmā, Śiva and Viṣṇu, the representatives of the creative, destructive and preservative principles. The Padma Purāṇa, which is a Vaiṣṇava work and give supremacy to Viṣṇu says. In the beginning of creation, the great Viṣṇu, desirous of creating the whole world, became three fold, creator, preserver and destroyer in order to create this world, the supreme sprit produced from the right side of his body himself as Brahmā, then in order to preserve the world he produced from the left side of his body Viṣṇu, and in order to destroy the world he produced form the middle of his body the eternal Śiva. Some worship Brahmā, others Viṣṇu, others Śiva; but Viṣṇu, one yet threefold creates preservers and destroys therefore let the pious make no difference between he three. The representation of the Trimūrtī is one body with three heads, in the middle Brahmā, on the right Viṣṇu and on the left Śiva. The worship of Brahmā is almost extinct, but Viṣṇu and Śiva receive unbounded adoration from their respective followers, and each is elevated to the dignity of the Supreme Being.

**Triṇavarta** Name of Daitya who was a servant of Kaṁsa. Kaṁsa, who came up in the form of whirlwind and stole away the child Kṛṣṇa. He was slained, deputed him by Kṛṣṇa.

**Triṇavindu** Name of a Ṛṣi.

**Trinetra** Son of Nirvṛti, ruled the kingdom for 28 years. **2** Three eyed Śiva.

**Tripada** Three footed. Fever personified, as having three feet, symbolizing the three stages of fever heat, cold and sweats.

**Tripathaga** Name of Gaṅgā literally means the river with three courses. There are three ways of Gaṅgā and they were— **1** Milky Way in the sky. **2** Snowy. **3** Fluvial Gaṅgā. These are the three stages of the formation of that river, which are symbolized in the legend of the descent of Gaṅgā. The heavenly Ganges (Akāśa Gaṅgā) is a poetic name for the galaxy in the north. But the blocking up of the Gaṅgā in the tresses of Śiva is the snowy or glacial stage and the melting of the snowfields and glaciers in the release of the Gaṅgā. The legendary part played by king Bhagīratha in bringing the Gaṅgā to the scorched plains of northern Bhārata is still shrouded in mystery. **2** Name of a divine goddess.

**Tripathagāminī** Name of a tīrtha.

**Tripiṭaka** Buddhist sacred literature. The word Tripiṭaka means three baskets that belong to Thervāda School. The Tripiṭaka enshrines the word of the Buddha and is divided into three parts—1. Vinayapiṭaka. 2. Suttapiṭaka and 3. Abhidhammapiṭaka.

**Triple jewels** Right path, right knowledge and right conduct constitute the path to Nirvāṇa. Wrong beliefs, wrong knowledge and wrong conducts prolong the bondage of the souls. The beliefs that the Jaina Trithaṅkaras are the ture gods, the Jaina śāstras the true scriptures and the Jaina saints the true preceptors are called the right faith. The right path has eight aṅgas or limbs. Unshakable faith in the Jain siddānta is the first limb called Niḥśaṅkhita aṅga. Entertaining no desire for sensual enjoyment knowing is to he fleeting and the seed of sin and thinning that where is great trouble in the attainment of sensual objects is the second limb known as Niḥśakankṣit. To love the virtuous for their excellent divine attributes without feeling digest for their bodies I the third limb of right faith called Nirvichikitṣita. Non recognition of the authority of false creeds and of those who are established therein is the fourth limb called Amudhadṛṣṭhi Aṅga. To remove the criticism rained by ignorant and incompetent men of Jainism is the fifth Aṅga known as Upaguhana. To intensify the faith in those who are wavering in the right faith is the sixth aṅga called Sthitikaraṇa. Entraining love and proper respect for one's co-religionists is the seventh limb known as Vātsalya. To establish the glory of the Jain siddhānta by removing the dark clouds of ignorance is the eighth aṅga known as Prabhāvana. **2** right knowledge reveals the nature of things as it is and with certainty. It comprises Prathamanu yoga, Karananu yoga, Charanu yoga and Dravyanu Yoga. The first yoga deals with religion, wealth, enjoyment and salvation of the soul. The second yoga enables one to perceive as if in a mirror the divisions of space, the changes of time, and the four conditions of life. The fourth yoga with conduct while the last yoga throws clear light on virture, vice, bondage, emancipation. The third jewels are right conduct. In the right conduct is that noble soul who has right knowledge on account of right faith begins to practices the rules of right conduct, to attain the state of desirelessness by eradicating likes and dislikes, which destroy the five kinds of sins. right conduct is of two kinds **1** Perfect which's observed by the ascetics and imperfect which unpracticed by the laymen.

**Tripuṇḍara** Holy ash. The Tripuṇḍra on the forehead extends from the middle of the eyebrows to the tips of the brows on either side. With the middle and the ring fingers a line drawn in the opposite direction is called Tripuṇḍra. With the three middle fingers, takes the ashes and apply the Tripuṇḍra on the forehead. It would give worldly pleasures and salvation. The nine deities of the first line are—the syllable 'A' Gārhapatya fire, earth, dharma, the attribute Rājas, Ṛg Veda, Kriyāśaki Prataśavana and Mahādeva. The nine deities of the second line are; the syllable 'U' Dakṣiṇa fire, the principle of Ether, attribute Sattva, Yajurveda, Madhyandin, and Savana, Icchāśakti, the Antaratyman and Maheśvara. The nine deities of the third line are—The syllable 'M' Ahavanaiya fire, the supreme soul, the attribute Tāmas, heaven, and Jñāna śakti, Sāmaveda, the third Savana and Śiva. These lines are to be made either in 32 places or half of that—in 16 places or in 8 places or 5 places. The thirty two places are—head, forehead, two ears, two eyes, two noses, mouth, neck, two arms, two elbows, two wrists, chest, two sides, navel, two testicles, two thighs, two knees, two calves, two heels and two feet. The names of the following shall be uttered when the Tripuṇḍra is applied Fire, Water, Earth, Wind, the quarters, the guardians of the quarters, the eight Vasus. The eight Vasus are Dhara, Dhruva, Soma, Apa, Anila, Anala, Pratysa and Prabhāsa. In the case of 16 parts of the body, are head, forehead, neck, two shoulders, two arms, two elbows, two wrists, chest, navel, two sides and back. The names of the deities presiding over them and which are to be worshipped are : two Aśvins, Dasra and Nasatya, Śiva, Śakti, Rudra, Īśa, Nārada and nine śaktis—Vāma, or the sixteen parts are head, hair, two eyes, the mouth, two arms, chest, navel, two thighs, knees, two feet and the back. The deities were Śiva, Rudra, Brahmā, Vighneśvara, Viṣṇu, Śrī, in the heart, Śambhu, Prajāpati in the navel, Nāga, Nāgakanyās, Ṛṣikanyās in the feet and the ocean of vast expansion in the back. In the case of eight parts forehead, ears, two shoulders and navel. The presiding deities are Brahma and seven sages (Mārīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha). In the five part forehead, two arms, chest and navel? When the ashes are put on the forehead or smeared with water, the seven mantras, which are specified in the Jābāla Upaniṣad, should be recited. People of all vārṇas and āśrams shall put on Tripuṇḍra on the forehead or dust their bodies with the mantras mentioned in the Jābāla Upaniṣad or if no mantra is used they shall do the same with reverence. During with the holy ashes and smearing those who seek salvation shall not abandon the Tripuṇḍara in horizontal parallel lines.

Śruti lies down that they shall not get negligent. Śiva, Viṣṇu, Umā, Lakṣmī, goddess of speech and other gods and goddesses Brahmins, Kṣatriyas, Vaiśyas and power son of mixed castes and hill tribes have observed Tripuṇḍra and dusting always. Those who don't observe Tripuṇḍara and Uddhulana cannot practice well the various rites of the different varṇas and āśrams. Those who do not observe with faith cannot be liberated from the world even if they take ten million of births. The Brahmins and Kṣatriyas shall apply the holy ashes over such body as are prescribed by the rule of repeating the mantra Manastoke. A Vaiśya shall apply the ashes repeating the Triyambaka mantra and a Śūdra with the five-syllable mantra. Widows and other women shall do like the Śudras. Women Brahmins shall apply the Tripuṇḍra up to the forelocks and widows shall apply the ash also. Similarly persons of all āśramas shall apply it. Thus it bestows salvation and destroys all sins. A person regularly applying the ash is freed of the sins of slaughter of women and cows, and that of heroes and horses. one who wears the Tripuṇḍraka on his forehead gains the same merit, as one who takes his thin the sacred rivers likes Gaṅgā. He who wears Tripuṇḍra raises a thousand predecessors and a thousand successors in his family. In this life he will enjoy all worldly pleasures and live long without any disease. At the end of the span of his life he will have a peaceful death. He will assume that "a divine auspicious body endowed with eight accomplishments." He travels by a divine aerial chariot attend by celestial gods. He will enjoy the pleasures of Vidyādharas, powerful Gandharvas in the worlds of Indra and other guardian of the quarters and those of Prajāpatis and finally reach Brahmā's region where he will sport with a hundred virgins. He will enjoy different kinds of pleasures there fore the full period of the span of life Brahmā. Thereafter he will attain Śivaloka and enjoy everlasting bliss.

**Tripuṇḍra** the Tripuṇḍra mark of Śaivas is the three horizontals lines of ashes each line representing the past, present and future. This ash cover the greater part of the forehead.

**Tripura** Name of a fort built up Maya. The materials brought out by divine means. He located the fort where he had conceived and the principal entrance gates the other ornamental gateways, the upper story with their doors, court rooms, sitting room, seraglios broad pathways, high roads, lanes, bye-lanes, quadrangular marts, temple of Śiva, the tank with Banyan trees round it, another tank with steps, wells, fruits and flowers, gardens, assemble rooms, pleasure gardens, resting places, delightful pathways for Dānava, were all laid and build according to the preserved in all the sciences about building and town planning. The town so built by Maya is known by the name Tripura.

**Tripura** A name of the demon Bāṇa because he received in gift three cities from Śiva, Brahmā and Viṣṇu. Śiva killed him. His name at full length is

Tripurāsura. The name is also applied to Śiva. **2** One of the 12 incarnations of Viṣṇu. **3** Name of a war that took place between Viṣṇu and Daityas.

**Tripura bhairavī** A three eyed goddess wearing a red garment and a garland of skulls, with two hands she expresses boon giving and protective mudrās and has a rosary of beads and Vidyā in the other two hands. She has the refulgence of a thousand suns.

**Tripura tāṇḍava** Dance of Naṭarāja.

**Tripurāmbikā** Mother Goddess.

**Tripurāntaka** Name of Śiva.

**Tripurāntakamūrti** Form of Śiva, when he was killed the three demons called Tripura and reduced their three magic cities to ashes. During this campaign the earth is said to have served Śiva as a chariot, and the sun and the moon as its wheels. The four Vedas were the four horses and the Upaniṣads were the guiding reins, the mystic golden mountain Meru was the bow, the ocean was the quiver and god Viṣṇu and god Viṣṇu was the arrow. Images of Tripurāntaka are made with the right leg firmly placed on the pedestal and the left bent. The right forehand in the siṁhakarṇa posture holds the arrow and the left fore arm, the bow.

**Tripurārī** Śiva is called Tripurārī, the slayer of Tripura, for he killed the demon Tripura who presided over three cities of gold, silver and iron in the sky, air and earth built for demons by Maya.

**Tripurārī** Name of Śiva, because he reduce the fort Tripura in to ashes.

**Tripurāntaka** Form of Śiva.

**Tripureśī** The goddess of Yogini Śakti who ruled the kingdom of Tripura.

**Tripurī** Name of a town built up by the three sons of Tārakāsura. The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Śaivas. It was also called Tripura. It was the capital of Rāja Kokalladeva and the Kalāchuri Rājas of Cedī in the ninth century. It was also called Cedīnagara. According to the Matsya Purāṇa, Tripura was the capital of Bāṇa Rāja, whose daughter Uṣā was abducted by Aniruddha, the grandson of Kṛṣṇa, according to this Purāṇa Tripura was the ancient Śoṇitapura.

**Trisandhya** God Enshrined at Godāśrama.

**Triśaṅku** He was also known as Satyavrata. He was son of Tribandhāna and father of Hariścandra, became a Cāṇḍāla by the curse of his guru, three spikes meant for him by Vasiṣṭha. Result of his three sins displeasing his father, killing the guru's cow and eating consecrated flesh; banished from the kingdom, seeing this Viśvāmitra consoled him and agree to be his guru, the latter had him crowned after a purification bath in the river. Karmanasa near the Vindhyas, this established him to go to heaven bodily and get a place among the planets all in the presence of Vasiṣṭha, though thrust down headlong from heaven, and he was stopped and given a place in the sky.

**Triśaṅku swarga** The heaven of Triśaṅku, a proverbial name for the position of a man half way between his original condition and that which he sought to attain, like Triśaṅku.

**Triśaṅkugraha** The planet Triśaṅku in the moon's sphere.

**Triśaṅkunetra** Son of Garutmat and Śuki. He had five brothers, and they were Sumukha, Bala, Pṛṣṭa, Trisisia and Surasā.

**Triśaṇu** Name of a king. **2** Son of Gobhānu and father of Karadama.

**Trisari** Son of Gobhānu who belongs to Turvasu family. He had two sons named Karandhama and Bhārata.

**Triṣṭubh** Vedic metre.

**Triṣikhā** This name seems erroneous. Śiśirākṣa is mentioned as the second mountain. No mountain in the name Triśikhā is mentioned in the Mārkaṇḍeya Purāṇa. Name of a mountain located at the east of Lake Arundoa. **2** 11th Dvāpara of Veda Vyāsa. **3** Name of Indra.

**Triśikharam** Mountain that is sacred to Śiva.

**Triśikhira** Name of a mountain.

**Triśira** Son of Khasa and Rākṣasa in nature. **2** Son of Viśravās and Vaks. **3** Son of Prabradi and Tvaṣṭa. **4** Kubera, god of Wealth. **5** An asura killed by Viṣṇu. Son of Garutmat and Suki. He had five brothers, and they were Sumukha, Bala, Pṛṣṭa, Triśankunetra and Surasa.

**Triśoka** Name of a Ṛṣi.

**Triṣṭūp** Horse of sun god.

**Triśula** A symbol in the hands of deity of Śiva. A trident, the weapon of Śiva.

**Triśūlakhata** Lake one who obtain the statute of Gāṇpatya.

**Trita** A sage called by Bhīṣma at the death bed. **2** Son of Cakṣusaṇu. **3** A minor deity mentioned occasionally in the Ṛg Veda, and generally in some relation to Indra. Thus Indra broke through the defenses of Vala, as did Trita through the coverings. In explanation of this and similar allusions, a legend is told by the commentator to the effect, that Ekata, Dvaita and Trita were three men produced in water by Agni for the purpose of rubbing off the remains of an oblation of clarified butter. Agni threw the cinders of the offerings into water, and from them sprang the three brothers, who, from their origin in water were called Āptyas. Trita went one day to draw water from a well and fell into it. The asuras then heaped coverings over the mouth of it to prevent his getting out, but he broke through them with ease. The Nīti mañjarī tells the story differently Ekata, Dvaita and Trita were traveling in a desert and suffered from thirst. They came to a well from which Trita drew water and gave it to his brothers. In order to appropriate his property the two brothers threw him into the well, placed a cartwheel over it, and there left him. Trita prayed earnestly to the gods, and with their help he escaped.

**Tritattva** Guṇa tattva, the qualities of Sattva, Rajas and Tamas represented by Viṣṇu, Brahmā and Rudra.

**Trithapurī** A sacred spot on the west of Mount Kailāś, in Western Tibet. The place of Bhasmāsura's death took place at Gupteśvaranātha Mahādeva's temple situated in a hill near Śaśiram in the district of Shahabad. Bhasmāsura obtained a boon from Mahādeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes. He went to try the efficacy of the boon by touching the head of Mahādeva himself, the giver of the boon. Mahādeva fled, pursued by Bhasmāsura and took the protection of Viṣṇu, who advised the Asura to make the experiment by pacing his head upon his own head instead of upon that of another. He followed the advice, and was at once consumed to ashes.

**Triths** Tīrthas are connected with water like sanctified rivers.

**Trivakra** A hunchback maid who supplied unguents Tokamśa. For the mere asking she gave them away to Kṛṣṇa and his brother. pleased at this Kṛṣṇa converted her into a beautiful maid. she requested hto go to her house and honour, her with his company. He promised do so after his other engagement was over. Her house was found filled with pictures drawn according to the Kāmaśātra. after spending some time there he left her son was Visoka. He came to see Kṛṣṇa and Satyabhāmā returning from Indra's abode.

**Trivakra** The hunches back whom Kṛṣṇa straightened.

**Trivarṣa** The eleventh Veda Vyāsa.

**Triveṇī** The triple braids. A name of Prayāga. This so called because the Ganges and Yamunā here unite, and the Sarasvatī is supposed to join them by an underground channel.

**Trivikrama** An avatāra of Viṣṇu, who conquered three worlds with three steps. A name of Viṣṇu used in the Ṛg Veda and referring to three steps of paces which he is represented as taking. These steps, according to the opinion of a commentator are the three periods of the sun's course -his rising, culminating and setting. The great commentator Sāyaṇa, a comparatively modern writer understands these steps as begin the three steps of Viṣṇu in the Vāmana or dwarf incarnation, and no doubt they were the origin of this fictions.

**Trivikrama paṇḍita** Monist who converted into Mādhava faith, and wrote Mādhva Vijaya.

**Trivṛśaṇ** Name of a king.

**Trivṛt** Āśram created from Brahmā's face.

**Trivṛtsoma** First face of Brahmā.

**Triyakṣrota** At the beginning of creation and when the whole world was enveloped in darkness a cross current passed in and resulted in a second grievance in 28 parts, 11 senses 9 udayas and 8 stars light.

**Triyuga** Mahā Viṣṇu.

**Tṛṇavarta** An asura and friend of Kaṁsa. He created a whirl wind that covered all Gokulam with dust and took the baby Kṛṣṇa high in the sky. Kṛṣṇa caught hold of his neck and the demon, unable to bear his weight, fell down dead to the wonder of all Gopas and Gopīs.

**Tṛṇavarta** Asura and friend of Kaṁsa. Asura disguised as whirlwind.

**Tṛtṣus** After Ajamīḍha, the Bhāratas divided into two great branches. In the main line the king who succeeded Ajamīḍha was Ṛkṣa. The younger branch established a new kingdom, the founder of which according to the Purāṇas was Ajamīḍha's son Nīla. No name is given to this dynasty in the Purāṇas. We are however in the Ṛg Veda, these dynasties were known as Tṛṭṣu. The reason of this name being given to this dynasty is not known. It is however, probable that the real name of the fourth king of this dynasty, who is variously called Ṛkṣa and Pṛthu in the Purāṇas, was Tṛṭṣu, and after him the kings of this line were called Tṛṭṣus. The list of the kings of this dynasty is given in 7 Purāṇas and Harivaṁśa; the best account is to be found in the Vāyu. There is no difficulty down to Mudgala. After Mudgala many princes, who became Ṛṣis are named in the genealogy along with those who succeeded to the throne, and the corrupt condition of the text requires a good deal of care in distinguishing between the two, Mudgala 's son is called Brahmiṣṭha and it is said that a branch of Mudgala's descendants became the Maudgalya Brāhmaṇa as. After Brahmiṣṭha, is mentioned Vadhṛyasva in such a way as to suggest that he was the son of the former. But the fact that he is called son of Dracana makes it clear that he was brother of Brahmiṣṭha, for Indrasena is well known as the wife of Mudgala in the Ṛg Veda.

**Tryambaka** Three eyed or Having three wives. **1** A name of Śiva. **2** One of the Rurdas. **3** Name of one of the twelve great liṅgas.

**Tryaruṇa** A king, son of Trivṛṣaṇ, of the race of Ikṣavāku. He was riding in a chariot, which Vṛṣa, his purohita or family priest was driving. The Vehicle passed over and killed a Brāhmaṇa boy and a question arose as to whom was responsible for the death. The question was referred to an assembly of the Ikṣavākus, and they decided it against Vṛṣa. The purohita by his prayers then restored the boy to life, and being very angry with them for what the deemed partiality, fire henceforth eased to perform its functions in their dwellings and the cooking of their food and other office ceased. The Ikṣavākus appeased him, and upon his prayers the use of fire was restored to him. Sāyaṇa tells the story in elucidation of a Vedic allusion, and he quotes the Satāyana Brāhmaṇa as the authority.

**Tukārām** He was born and lived at a village called Dehu that is about fourteen miles to the north east of Poona. The name of the family to which he belonged was more. It was a family of the Marāṭha caste, which caste may have sprung from the old order of Kṣatriyas, but considered to belong to the Śūdra order. Nothing specific is known about the date of his birth, but there is no reason for doubting the truth of the date traditionally assigned to his death, which is Śaka 1571, corresponding to 1649 A.D. His biographer, Mahīpati, represents him to have become a bankrupt at the end of the first half of his life, when he was twenty-one years of age. From that it is inferred that he lived for 42 years and he was born in 1607-08 Tukārāma's father name was Bolhoji and he followed the occupation of a petty trader. When he became old, he proposed to entrust the affairs of his family and his business to Savji, his eldest son. Tukārāma was at first married to a wife who was sickly, and some time later he married another of the name of Jijābāi or Avali, the daughter of a well to do trader in Poona. He read the Mārāthī works on religious subjects of the saints and sages who had flourished before him. The idea of giving expression to his thoughts and feelings by composing songs in Mārāthī songs arose in his mind. The meter used by him was that which is known by the name Abhaṅga, the measure of which is by no means strict or regular, but which is characterized by the use of rhyming word sat specific intervals. Tukārām spoke in Abhaṅgs, and wrote in Abhaṅgs. Some of these only could be written and were written and others were neglected by him or his immediate followers, but retained in the memory of others. Tukārāma's chief occupation was the performance of Kīrtanas, which consists of religious discourses interspersed with the singing of songs.

**Tulajabhavāni** Goddess.

**Tulasī** The fragrant plant is regarded, as the most believed to god Viṣṇu. It is regarded as Mahālakṣmī, the divine consort of Viṣṇu who assumed the form of this plant. According to Devī Bhāgavata goddess Mahālakṣmī in response to King Dharmadhvaja's penance, incarnated as his daughter Tulasī and herself performed penance for obtaining Lord Viṣṇu as her husband, but were destined to become the wife of Kṛṣṇa aṁśa Sudāman (who was then born as Saṅkhacūḍa) for some time. Saṅkhacūḍa was invincible because of Tulasī's chastity. Viṣṇu sent god Śiva to fight with Śaṅkhacūḍa, and himself went in the form of Śaṅkhacūḍa to Tulsā. Unsuspecting, she consented to her husband's wish for intercourse, but finding difference in his sexual approach. She jumped and before she could curse that imposter, Viṣṇu manifested himself and explained to her that Śaṅkhacūḍa, who was Sudāman cursed by Rādhā, is now redeemed of the curse, and returned to Goloka, and that now she should give up her body transforming it into the river Gaṇḍaka and Tulasī plant and return to Viakuṇṭha. Since then the Tulasī plant is dear to Viṣṇu. She is called Tulasī as she was matchless, and she is regarded as the purifier of the universe, and bestowed of devotion to Haria and final emancipation.

**Tulasīdamabhumana** Name of Kṛṣṇa.

**Tulasīdān** A short pillar or stand on which a tulasi plant is grown.

**Tulasīdās** Tulasīdās belonged to the Saravaryā caste of Brāhmaṇas and was known in Saṁvat 1589, corresponding to 1532 A.D. He was abandoned by his parents and was picked up by a pious man in whose company he visited many places in India. His father's name was Ātmārāma Śuka Dube, his mother's Hulasī, and his own Rāma Bota. His father in law was a man of the name of Dinabandhu Pāṭhaka, and his wife was called Ratnāvalī. His son's name was Tāraka. Tulasīdās commenced the composition of his great work Rāmacaritamānasa, usually known as Rāmāyaṇa at Ayodhyā in 1574 A.D. and finished it at Benares. He wrote eleven other works six of which were smaller. He died at the age of 89 (1623 A.D.)

**Tulsā Bhavānī** Tulasābhavānī who looks like Annapurāṇa holds in one hand a vessel of delicious food and in another a spoon for distributing the same.

**Tuluṅga** Tuluva or the country where the Tulu language were spoken.

**Tumburu** A Gandharava Musician. He was credited with great merit and had two daughters Manovati and Sukkeśā. He was afraid of Candrodaka Dundhubhi, a Gandharva disciple of Nārada and he accompanied that sage during his visit to Pāṇḍava kingdom. Name of a Ṛṣi.

**Tuṇḍa** A demon slain by Nahuṣa, the son of Ayus. He had a son named Vitunda, who was killed by Bhagavatī.

**Tuṇḍakoṣa** Rākṣasa. 2 Son of Khara.

**Tundieras** See Tuṣṭikara.

**Tura** Son of Kavas and Purhotia of Janamejaya.

**Turaṅga** Vaktras horse faced Kinnaras.

**Turaṅgya** A horse of the moon's chariot.

**Turapa** White horse that came out from the ocean when it was churned by Ṛṣis and Asuras. This horse was claimed by Sūrya.

**Turīya** Name of Brahmā.

**Turvasas** Turvasus line. The seventh king of the list, Marutta, is said to have been childless and adopted Duśyanta, the Paurava. A further statement says that his kingdom then merged into Duśyanta. But if that were so, Bharata, the successor of Duśyanta would have been the ruler of both the kingdoms, and the Turvasu line would have stooped at Marutta. But the list mentions two more kings. It, therefore, means that the person adopted by Marutta was not Duśyanta but his son Varutha and that the Turvasu line did not really merge in the Paurava line. The Vedic scholars. **2** Son of Devayāni and Yayāti. He refused to bear the curse of premature decrepitude passed upon his father, and so his father cursed him that his posterity should not possess dominion. His father gave him a part of his kingdom, but after some generations, his line merged into that of his brother Puru, who bore for a time the curse passed upon his father.

**Turya** Name of a musical instrument. It is like a drum used in the war field that is also employed in an auspicious occasions.

**Tusti** Son of Vāsudeva and Madiga. 2 One of the Śakti goddess of Viṣṇu. Daughter of Dakṣa and wife of Dharma. She gave birth to Mūḍa.

**Tvashtram** Handiwork of the celestial artificer Tvaṣṭā.

**Tvaṣṭā** He was son of Aditi, and an Āditya, presented Pṛthu with a good chariot. His wife was Racanā, and sons were Sannivasa and Viśvarūpa, when the latter was lost, he offered a sacrifice to destroy Indra. From the fire rose a dreadful figure known as Vṛtra. The gods were frightened and prayed to Hari. The lord revealed himself and asked them to meet the sage Dadhyajña wife whose support Vṛtra could be vanquished. Dadhyañja initiated them into Nārāyaṇa varma was propitiated by Aṅgiras, for blessing Citrakṣa with a son. His contemplation. The name of the sun in the mouth of Īśa, Māgha and Phālguna fought with Sāmbara in the war. Out of the Tejas came Viṣṇu's cakra, Indra's, vajra and Rudra's sulam all limbs and hence feet Amaṅgala and not to be worshipped, presented Kumāra with a hen that could assume any form at will.

**Tvaṣṭṛ** Name of a deity.

**Tyajya** Son of Bhṛgu.

## U

**Ucathya** Name of a Vedic Ṛṣi and his wife was named Mamtā. He had a son named Dīrghatamāsa who was born blind. He lived in his paternal cousin's hermitage, which the Purāṇas apparently call Saradvant, but indulged in gross immortality or misbehaved towards the wife of the younger Autathya. Hence he was expelled and set ad rift in the Gaṅgā. He was carried down the steam to the eastern Anava kingdom and was welcomed by king Bali of Aṅga. He married the queen's Śūdra nurse and had Kākṣivanta, and other sons and at Bali's desire begot of the queen Sudeṣṇā five sons Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma, who were called Ballyakṣatra and also Ballya Brāhmaṇas.

**Ucchuṣmajambhala** Deity belongs to Cintāmaṇī family.

**Uchaiśravas** Son of Avikṣit and Parikṣit.

**Uchchaiśravas** Horse that obtained when the ocean was churned by the Ṛṣis and asuras.

**Uchchāṭana** A magical incantation that causes a man to go away out of disgust.

**Uchchhiṣṭa** The remains of a sacrifice, to which divine powers are ascribed by the Ṛg Veda.

**Uchchhiṣṭha Gaṇapati** Form of Gaṇapati.

**Udakaṣena** Father of Bhallaṭa.

**Udakumbha** A water jar.

**Udambarī** Name of a tree.

**Udarshāṇḍilya** Name of a Ṛṣi.

**Udavadhi** Son of Pūṣṭi. **2** Son of Dhurva.

**Udavasu** Genealogy of Kuśavartta. **2** Son of Janaka.

**Udayāchala** Name of a mountain with 100 yojanas in height.

**Udayakhaṇḍa** Name of a Khaṇḍs. It is also known as Gatābhayakhaṇḍa.

**Udayana** Son of Śatanīka. **2** King of Kauśāmbī. **3** King that belongs to Pauravas dynasty.

**Udayaswas** Son of Dharbaka.

**Udayibhadra** King of Aṅga and son of Ajātaśatru. According to Mahāvaṁśa, he murdered his father, but the Sthaviravali carita, in forms us that Udayin was overpowered with sorrow at the death of his father.

**Udayin** Son of Vasudeva and Devakī. **2** King who belongs to Śiśunāgas dynasty, and he ruled the earth for 33 years.

**Udbhava** Pious son of Nahuṣa. He had 6 brothers and they were Yati, Yayāti, Samyāti, Pachi, Śaryāti and Meghayāti.

**Udbhidas** People. This is not found in any dictionary.

**Uddālaka** Tree found in Laṅkā.

**Uddalin** Teacher who belongs to White Yajur Veda.

**Uddaṇḍa Gaṇapati** Form of Gaṇapati.

**Uddaṇḍaya** Hermits. They moved about raising their staff and are referred to along with Bodiya and Sasarakkha mendicants who went about naked and used to hollow of their hand as alms bowl.

**Uddhava** The nephew of Vāsudeva, a great devotee of Kṛṣṇa and always accompanied him. They loved each other very much. When Kṛṣṇa departed from Gokul to Mathurā he sent Uddhava to console the gopīs, Nanda and Yaśodā. Kṛṣṇa explained to him the knowledge of the soul as he passed away from this world. Then he went to Badrikāśrama in accordance with Kṛṣṇa's command.

**Udgatri** The name of the second class of priests at a Vedic sacrifices. The Sāma Veda was for their use and their chief duty was to chant hymns from it. The hymns were arranged in order in the Sāma Veda saṁhitā, and the Brāhmaṇas of the Sama Veda, prescribed their part in the ceremonial.

**Udgīta** Son of Bhava.

**Udīchya** An attendant of Yama who look after the record of Yama.

**Udicya sāmans** Disciple of Pauśyañji.

**Udraṇka** Hariścandra's aerial city.

**Udumbara** Tree Ficus Glomerata. Fig tree sacred to the goddess Kaumārī.

**Ugra** A name of Rudra, or one of his manifestation. **2** Serpent and son of Vāsuki.

**Ugranarasiṁha** Form of Narasiṁha.

**Ugrasena** Son of Ahuki and Kasya. He had nine sons. They were Nyagrodha, Sunama, Kanka, Śaṅku, Ajabhu, Rāṣṭrapāla, Yudhamuṣṭi and Sumuṣṭi. His descendants all belonged to the Kukura clan. **2** King of Mathurā, Kaṁsa's father. Kaṁsa had imprisoned him, but Kṛṣṇa killed Kaṁsa and reinstalled Ugrasena.

**Ugraśrava** Son of Lomaharṣaṇa and he were surnamed as Sauti. He was well versed in the Purāṇas.

**Ugratārā** Ugratārā, the goddess presiding over various diseases, stands in the alīḍha posture, carries a corpse over her head and roars terribly. Short of stature, she has braids of black colour mixed with yellow and is surrounded by dreadful serpents. In a skull she holds the diseases of the three worlds together, with the object of killing them.

**Ugratetas** Son of Kṛta.

**Ugrayudha** King who killed all Nipas family before the commencement of Pāṇḍava regime. **2** Ṛṣi. He was born in the solar dynasty and practiced penance for eighteen thousand years, when he was dried up likes a pillar. King Janamejaya adored him for getting kingdom, and he, after promising kingdom to him, killed the Nippers. once Nippers attacked the Ṛṣi Ugrayudha addressed the Nipas with many conciliatory speeches, but they heedless of them, injured them. Then Ugrayudha, when being thus injured addressed them; Since you have not paid heed to my words asking protection and safety from you, therefore, I curse you thus; May you all be taken away by Yama, if there is any force in my asceticism. After that they were all taken before the god of death. Seeing which Ugrayudha, overcome with pity said; "Janamejaya, you are worthy of rescuing these misguided, but brave men" hearing which Janamejaya began to fight Yama, after crying out to his victims; "O sinners, become the slaves of Ugrayudha."

**Ujbak** Another name of the Kuśa grass.

**Ujjalaka** Name of a sea sands where Utaṅka muni's āśhrama was located.

**Ujjayanta** The Vāyu Purāṇa reads Ujjayanta, instead of Durjayanata that Gen Cunningham identifies with Girinir hill in the peninsula of Gujarat. There are also the Ajantā hills, north east of Auraṅgābād, which seems to be the same as the Ajayanti hill.

**Ujjayini** River. This is the river on which the modern Ujjain stands.

**Ujjihana** Name of a city.

**Uktha** Part of Sāma Veda.

**Ukti** Second son of Duḥsaha and Kali. The words Ukti mean 'the fate'.

**Ulladan** A forest tribe of hunters and food collectors.

**Ullangai Amuda Nayanar** Surname of Embar. See Embar.

**Ulūka** Son of Śakuni.

**Ulūka** An owl. Son of Kiṭava.

**Ulūkhalaka** Disciple of Lāṅgala.

**Ulūpi** The daughter of the Nāga king Kauravya. She married Arjuna as she fell in love with him. She was nurse to her stepson Babhru-vāhana, and had great influence over him. According to the Viṣṇu Purāṇa She bore him a son named Irāvat.

**Ulwana** Son of Vasiṣṭha. The Bhāgavata has an entirely different set of names or Chitraketu, Surochish, Virājas, Mitra, Ulwana, Vasubhridyana and Dyumat. It also specifies Saktri and others, as the issue of a different marriage. The Vāyu and Liṅga have the same sons as in the Viṣṇu Purāṇa reading Putra and Hasta in place of Gatra, they add a daughter, Puṇḍarīka, married to Pāṇḍu. The eldest son according to the Vāyu espoused a daughter of Mārkaṇḍeya, and had by her the Lokapāla of the west Ketumat. The seven sons of Vasiṣṭha are termed in the text the seven Ṛṣis, appearing in that character in the third Manvantara.

**Umā** Umā is mentioned as wife of Rudra or Śiva, but in the Kenopaniṣad, which is certainly one of the earlier Upaniṣad, the name of Umā occurs. She is called Haimavatī, or the daughter of Himāvatī, but she is not mentioned in the Kenopaniṣad, as the wife of Rudra or Śiva, though in later times she was known to be so. Brāhmaṇa conquered the enemies of the gods for them, but the gods took credit to themselves for the victory and were proud of their achievements. Agni, Very and Indra were sitting together, engaged in joyous conversation, when there appeared at some distance a spirit. Agni first went out to se what it was. The spirit asked him the nature and extent of his power and laid down a blade of grass, which it asked him to burn away. Agni was not able to do this and returned baffled. Then went Very, who also was not able to do this blow away the blade of grass; afterwards went India, and at his approach the spirit disappeared. Indra was disappointed, but he saw her beautiful woman of the name of Umā-Haimavatī and asked her spirit was. She said it was Brāhmaṇa had come into prominence as the supreme spirit. Since it was Umā that disclosed the nature of the spirit, it may be understood that the Brāhmaṇa mentioned was Rudra-Śiva, and Umā was his wife. It would thus appear that she had come to be so regarded some time before the Upaniṣad was composed. According to Śaṅkarācārya, who wrote a commentary on this Upaniṣad, it was Umā in the form of Vidyā or knowledge, which appeared to Indra, and according to Sāyaṇa—"Since Gaurī, the daughter of Himāvatī is the impersonation of divine knowledge". In the Talavakara Upaniṣad the impersonation of divine knowledge is introduced in these words—"He said to the very resplendent Umā, Haimavati the supreme sprit, who is the object of this divine knowledge from his existing together with

Umā is called Soma". From these considerations a connection between Umā as divine knowledge" and Saraswatī, "the divine word", might be supposed and even etymologically with the sacred omnificent word "Om", but Weber points out that here are other characteristics which place the original signification of Mā in quit another light. Why is she is called Haimāvatī? Umā lived with her husband on Rudra. She is often described in the pureness as an ideal housewife-cheering Śiva with her delightful company and sweet conversation. But there were also domestic quarrels between them. On day, for instance, while Śiva was reading and explaining to his wife some abstruse philosophic point. Umā felt sleepy, when the great god asked for her approval of his interpretation of the text, he happened to look at her and saw her nodding. He rebuked her for being inattentive. But Umā maintained she was really attentive and had closed her eyes to contemplate the meaning of his words the better upon which Śiva asked her to repeat the last words he uttered. Poor Pārvatī could not, and was thus caught red-handed. The angry god cursed his wife to become a fisher woman. Immediately Pārvatī fell from Rudra to the earth as a fisher maid. Śiva, determined to forget so indifferent a wife, assumed his characteristic Yogīs pose and began to practice concentration. But he found it difficult to meditate, and his thoughts wandered after Pārvatī. He made some more attempts at concentration but failed. At last the thought of Pārvatī became tormenting to him and he decided to regain his lost wife. He asked his servant Nandīni to become a shark and break the nets of the fisherman among whom Pārvatī lived. Pārvatī who fell on the seashore as a fisher-maid was picked up by the chief officers and brought up as his daughter. She was exceedingly beautiful and, when, she came of age, all the young fisherman of the village wished to marry her. The depravity of Nursemaid in the meantime had become quite intolerable and the worried chief declared that his daughter would be given in marriage to the person who caught the shark. Śiva was only waiting for this opportunity. He assumed the form of a fisherman and easily enough caught the shark. and then he married Pārvatī, and with her went back to Kailāśa. There were also other cause of dispute between Śiva and Pārvatī as it very often happened that Śiva wanted to curse a person whom his wife wanted to bless. on the other hand, the felicity, of their domestic life is eulogized at great length in many of the pureness. Also told the married life of Śiva and Pārvatī is a faithful representation of the average, human family. Pārvatī is a fond mother, a prudent though somewhat assertive wife, and, like all women, wise and childish at once. Now, we come to the terror aspect of woman personified as Śiva's consort. In this character she is known by various names of which the most popular is Durgā. Although in essence she is said to be the energy of Śiva, the Purāṇas observes that Durgā form of her was produced "from the radiant flames that issued from the mouths of Brahmā, Viṣṇu and Śiva as well as from the mouths of other principal deities" for the destruction of Mahīṣa, an asura who had conquered the celestial kingdom and driven out the gods from there. It is said she appeared before the gods as "a female of celestial beauty with ten arms into which the gods delivered their weapons, the emblem of their powers." Weber says. "It would have been quite natural if this state of things had not been confined to language, but had become extended to speculation also, and if the knowledge of the one, eternal Brahmā, had been sooner attained in the peaceful valleys of the Himālayas than was possible for much living in Madhyadeśa, where their minds were more occupied with the practical concerns of lives. Such a view of Umā Haimāvatī appears to me, however, to be very hazardous. For not to say that in our explanations of the ancient Indian deities we act wisely when we attach greater importance to the physical than to the speculative elements we are by no means certain that Umā actually does signify divine knowledge and, moreover, her subsequent position as Rudra's wife and so Śiva would thus be quite inexplicable. Now there is among the epithets of this latter goddess a similar one, viz. Pārvatī, which would lead us in interpreting the word Haimāvatī to place the emphasis not in the Haimāvatī, but upon the mountain and with this I might connect the epithets of Rudra which we have learned from the Śatarudrīya, Kailāśa in which we recognize the germ of the conception of Śiva's dwelling in Kailāśa.

**Umā Maheśvara** A form of Śiva. According to Hemādrī consists of Śiva and Pārvatī of the god is stretched over the shoulder of the goddess and the right hand of the goddess over that of the god.

**Umā Tāṇḍava** A dance of Śiva. This dance is consort with Umā. In this Śiva have two more arms, the additional right hand holding the trident and the three left hands exhibiting the skull, vismaya, and the gaja hasta. The left hand is placed on Apasmāra and the right leg is stretched towards the left and the goddess Umā stands on the left side.

**Umāpati** Husband of Umā, that is to say Śiva.

**Umāvana** Name of a place where Umā, the daughter of Himālayas performed asceticism to get Mahādeva as her husband and here she was married.

**Umbrella** A symbol in the hand of Vāmana. It was produced from the ocean when the churning of the ocean carried away the asuras and Ṛṣis.

**Ummajjaka** Hermits found in the side of river Ganges, when Mahāvīra they visited it bathed taking only a dip.

**Unmadas** Evil spirits who induce madness.

**Unmāpati Śivachariyar** He belongs to a Brahmin class by birth, is said to have a convert to Śaivism form his dissatisfaction with the doctrines and teachings of his own Viaṣṇava religion. His first work was Śivapprakāśam, a religious-philosophic work of one hundred stanzas, on the Āgamas philosophy exhibiting in a condensed form the doctrines inculcated in Śivajñāna siddhair and Śivajñāna bodham.

**Unmatta** Daughter of Niyojika.

**Unnata** Name of a mountain that contains metals and rocky peaks, and also known as Hema and is covered with the yellow orpiment.

**Unnati** Daughter of Dakṣa and wife of Dharma.

**Up Vedas** Subordinate or inferior Vedas. These are sciences which have no connection whatever with the Śruti or revealed Veda. They are four in number Ayurveda. **2** Gandharvaveda **3** Dhanur Veda **4** Sthāpatya Veda.

**Up Vita** Another name for the Upanayana ceremony.

**Upachakras** Name of a bird.

**Upadānavi** Daughter of Vṛṣaparvan. She had a sister named Hayaśira. In the Viṣṇu Purāṇa two were the daughters of Vaiśvānara, and the Bhāgavata has the four lovely daughters of Vaiśvānara were Upadānavī, Hayaśiras, Pulomā and Kālikā'. The Paḍma substitutes Vajra and Sundarī for the two former names. The Vāyu specifies only Pulomā and Kālikā as the daughters of Vaiśvānara. Upadānavī, according to the Bhāgavata, is the wife of Hiraṇyakaśa.

**Upadeva** Son of Akrūra and brother of Devavat. **2** Son of Devaka.

**Upadevī** Wife of Vasudeva.

**Upādhyāya** A sub teacher who instructs only in a part of the Veda, and is therefore inferior to the ācārya. Among Jains a religious instructor.

**Upagu** Prince and son of Satyārathī. He had a son named Śruta.

**Upakarma** The name of a ceremony performed by Brāhmaṇas in the month Māgh.

**Upakurvana** A student who after studying the Veda becomes a house holder.

**Upamadgu** Son of Svaphalka and Gandhini. He had 11 brothers. They were Akrūra, Mridura, Sarimejaya, Giri, Kṣatropakṣatri, Satrughna, Arimardana, Dharmadhriṣ, Dhṛṣṭhatarsarman, Gandhamojavaha, Prativaha and a daughter Named Sūtara.

**Upamanyu** The eldest son of Vyāghrapada Ṛṣi, in the family line of Vasiṣṭha and elder brother of Dhaumya. His mother used to give him flour mixed with water instead of milk. once when he had drunk real milk in a neighbour's house he obstinately asked for that kind of milk from his mother who felt sad and said, how can you obtain milk unless you please god? Our good deeds in our former births are not so strong as to give you milk. Upon this he practiced severe austerities and obtained the boon of mastery over the ocean of milk, and, life as long as the world existed. He was a devotee of Śiva, and through him Kṛṣṇa took the Śaiva vow.

**Upananda** Elder brother of Nanda Gopa. **2** Son of Vasudeva and Madira. He had two brothers named Nanda and Kṛtaka.

**Upanandaka** Serpent and son of Kāśyapa.

**Upanayana** The ceremony of induction into the order of a twice born man by investiture with the sacred cord called Janeo. This rite is enjoined for a

Brāhmaṇa in his eighth year, for a Kṣtriya in his eleventh, and for a Vaiśya in his twelfth, but the time maybe extended in each case.

**Upanidhi** Son of Vasudeva and Bhadra. He had one brother named Gāda.

**Upaniṣads** Esoteric doctrine. The third division of the Vedas attached to the Brāhmaṇas, portion, and forming part of the Śruti or revealed word. The Upaniṣads are generally written in prose with interspersed verses, but some are wholly in verse. There are about 150 of these works, probably even more. They are of later date than the Brāhmaṇa as, but it is thought that the oldest may date as far back as the sixth century B. C. The object of these treatises is to ascertain the mystic sense of the text of the Veda, and so they enter into such abstruse questions as the origin of the universe, the nature of the deity, the nature of soul, and the connection of mind and nature. Thus they contain the beginnings oft hat metaphysical inquiry which ended in the full development of Hindu philosophy. The Upaniṣad have "one remarkable peculiarity, the total absence of any Brāhmaṇical exclusiveness in their doctrine. They are evidently later than the older Saṁhitās and Brāhmaṇas, but they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the Ṛg Veda hymns them. The great teachers of the higher knowledge and Brāhmaṇas are continually represented as going to Kṣatriya kings to become their pupils". The Ṛg Veda has the Upaniṣad called Aitareya attached to the Aitareya Brāhmaṇa as. The Taittirīya saṁhitā of the Yajur has an Upaniṣad of the same name. The Vājasaneyī saṁhitā has the Īśa, and attached to the Śatapatha Brāhmaṇa it has the Bṛhad Araṇyaka, which is the most important of them. The Sāma Veda has the Kena and Chāndoyga. All these have been translated into English. The Atharva Veda has the Kaṭha, Praśnat, Muṇḍaka, Māṇḍūkya and others, altogether fifty-two in numbers. These are the most important of the Upaniṣads. See other details for list of Upaniṣads. **2** Son of Vasudeva.

**Upapātakas** Minor sin. The number of minors' sins is large and varies from Smṛti to Smṛti and from time to time. Yājñavalkya enumerates fifty-one minor sins. The most important one of the minor sins is killing cow.

**Upaplavya** Matysa, the capital of the king of Vīrata.

**Upapurāṇa** Secondary Purāṇas. The name is given 18 works subordinate one to each, to the eighteen Purāṇas. See other details The Upa-Purāṇas are 18 in number and the Matsya Purāṇa enumerates four, but the Devī Bhāgavata has a more complete list, eighteen. They are Sanatkumāra, Narasiṁha, Nāradīya, Śiva, Durvāsasa, Kapila, Mānava, Auśanasa, Varuṇa, Kālikā, Sāmba, Nandī, Saura, Prāśara, Āditya, Maheśvara, Bhāgavata, and Vasiṣṭha. The Matsya observes of the second, that it is named in the Padma Purāṇa, and contains 18000 verses. The Nandī it calls Nanda, and says that Kārttikeya in the story of Nanda. A rather different list is given in the Reva Khaṇḍa or Sanatkumāra, Narasiṁha, Nanda, Śivadharama, Duravāsasa, Bhaviṣya related by Nārada, Kapila, Mānava, Auśanasa, Brahmāṇda, Varuṇa, Kālikā, Maheśvara, Sāmba, Saura, Parāśara, Bhāgavata and Kūruma.

**Uparichāra** Prince. **2** A demigod, who, according to the Mahābhārata became king of Cedī, by command of Indra,. He had five sons by his wife, and by an Apsarās, named Adrikā, condemned to live on the earth in the form of a is, he had a son named Matsya, and a daughter, Satyāvatī, who was the mother of Vyāsa.

**Upāsaka** A worshipper, among Buddhists, a lay devotee bound by the atasil, as distinguished from the Bhikṣu who is bound by the dasasil.

**Upaśruti** A supernatural voice which is heard at night revealing the secrets of the future.

**Upasunda** Son of Nisunda, brother of Sunda, and father of Mūka. The Padma Purāṇa makes these the sons of Prahlāda. The Bhāgavata says there were five sons but do not give the names. It also inserts the sons of Hlāda, making them the celebrated demons of Ilvala and Vātāpi. The Vāyu refers to Hlāda, other Daityas, famous in Paurāṇic legend, making his son, Nisunda, and his sons, Sunda and Upasunda, the former the father of Mārīca and Tārka, the later, of Mūka.

**Upavena** Name of a river.

**Upavṛttas** The inhabitants of Surat.

**Upendra** River. **2** A title given to Kṛṣṇa by Indra.

**Upendrabhaṭṭa** Disciple of Padmanabhācārya. He belongs to Nimbārka School of thought.

**Ur** Ancient city that was destroyed by great flood.

**Uraga** Kingdom ruled by Rochamana. **2** The Nāgas or serpents inhabiting Pātāla.

**Uragas** Snakes.

**Uragas** The Nāgas inhabiting Pātāla.

**Uras** Offerings of food, incense or lamps, made at Muhammad an shrines.

**Ūrddhavāhu** Son of Vasiṣṭha. He had 6 brothers and they were Urjja, Rajas, Gatra, Savana, Anagha, Sutapas and Śukra.

**Ūrddhavkarṇas** See Uttamaranas.

**Ūrdha Tāṇḍava** A type of dance performed by Naṭarāja.

**Urdhva-Gaṇapati** A form of Gaṇapati.

**Ūrdhvapuṇḍra** A mark worn by the Vaiṣṇavas on their forehead with yellow ochre colour.

**Ūrdhwapuṇḍra** The mark that the Vaiṣṇavas make with coloured pigments on their foreheads. It consists of two perpendicular lines, about an inch apart, joined just above the nose by a curved line and is supposed to represent the footprint of Viṣṇu. Some sects add another vertical line in the center. See Tilak.

**Urja** Name of a Ṛṣi. **2** Name of a month.

**Urjasvatī** Wife of Śukra. See Śukra.

**Urjja** Daughter of Dakṣa and wife of Vasiṣṭha. She bore 6 sons and they were Urddhabāhu, Rajas, Gatra, Savana, Anagha, Sutapas and Śukra.

**Urjjaswatī** Daughter of Dakṣa and wife of Dharma.

**Urjjavaha** Prince and son of Śuchi. He had a son named Satyadhvaja.

**Urjjavān** Name of Indra.

**Urmilā** Daughter of Janaka, sister of Sītā, wife of Lakṣmaṇa and mother of Gandharvi Somada.

**Urṇās** Name of tribal people. A country Urṇa deśa is placed by Lassen on the Sutlej valley is now called Narikhorsum. The Vāyu Purāṇa reads Pouraṇas which seems erroneous.

**Urṇayus** Royal sage who was married to Menakā.

**Ur-Nina** Sumerian king, and he sent his son named Mudgala (Mad-gal or Akhurgal) to conquer the valley and the latter was appointed the first Governor of Ur-kingdom.

**Uru** Son of Chakṣuṣa Manu and Navala. He had 9 brothers and they were Puru, Śatadyumna, Tapasvi, Satyavāk, Kavī, Agniṣṭoma, Atirātra, Sudyumna and Abhimanyu. The wife of Uru, Agneyī, bore six excellent sons Aṅga, Sumanas, Svāti, Kratu, Aṅgirasā and Śiva.

**Urukrama** An incarnation of Viṣṇu. He was son of Nābhi and Merudevī. He indicated to women the path of duty deserving respect of people of all stages of life.

**Urukṣavas** Family of Urukṣvata. See Urukṣvata.

**Urukṣaya** King who belongs to Aikṣvākus and he was son of Bṛhatkṣaya.

**Urukṣvata** Son of Aharya who begot through Viśala, three sons named Triyuṣṇa, Puṣkari and Kavi and they became Brāhmaṇas and were called Urukṣavas and these three were the highest Ṛṣis among Kāvyas.

**Uruvela** The place of the Buddha's Sambodhi was then a great center of Vedic religion. There were three settlements of the Jatilas on the banks of the river Nerañjara, under three Kassapa brothers, Uruvela Kassap, Nadi Kassappa and Gayā Kassappa, each at the head of 500, 300, and 200 Jatilas respectively.

**Uruvela Kassapa** Jain sects, born in a Brāhmaṇa family on Magadha and were highly respected by the inhabitants of Aṅga and Magadha. They were used to perform great sacrifice annually which was attended by the neighboring people with abundant food.

**Urva** Ṛṣi. Father of Ricikā, and grandfather of Jamadagni.

**Urvaśī** A celestial nymph mentioned in the Ṛg Veda. The sight of her beauty is said to have caused the generation, in a peculiar way, of the sage Agastya and Vasiṣṭha by Mitra and Varuṇa. A verse says "and, thou O Vasiṣṭha a son of Mitra and Varuṇa. She roused the anger of these two deities and incurred their curse, through which she came to live upon the earth, and became the wife of Purūravas. The story of her among with Purūravas is said in the Śatapatha Brāhmaṇas. The loves of Purūravas, the Vikrama or her, and of Urvaśī, the nymph, are the subjects of Kālīdāsa's drama called Vikramorvaśī.

**Urvatatnara** Disciple of Zarasthushtra.

**Usadratha** Surname of Rusadratha in Agni and Tuṣadratha in Matsya Purāṇa. He was son of Titikṣu.

**Uṣanas** Son of Bhṛgu, and priest to the deity branch of the Āryans. The father and son were both law-givers. Uṣans gave his laws to Śaunaka and other sages.

**Uṣangava** Name of a king.

**Uṣara** It is a type of fever that attacks the soils.

**Uṣā** A Daitya princess, daughter of Bāṇa and grand-daughter of Bali. She is called also Pritijuṣa. She fell in love with a prince whom she saw in the dream, and was anxious to know if there was such a person. Her favorite companion, to know if there was such a person. Her favorite companion Chitra-Lekhā drew the portraits of many god and men, but Uṣā's choice fell upon Aniruddha son of Pradyumna and grandson of Kṛṣṇa. Chitra-Lekhā by her magic power brought Aniruddha to Uṣā. Her father, on hearing of the youth's being in the palace, endeavored to kill him, but he defended himself successfully. Banner however, kept Aniruddha, "binding him in serpent bonds". Kṛṣṇa, Pradyumna and Bala-Rāma went to the rescue; and although Skanda supported by Śiva and Bāṇa, god of war, his party was defeated, and Aniruddha was carried back to Dvārkā with his wife Uṣā. The dawn goddess is called Uṣā. She is shining people either from near cannot understand her. The Sūkta I. 48 6 says "Oh, Uṣā when you rises in the morning the flying birds do not remain in any longer". "She comes towards men from the place above the sun with hundred chariots". In Ṛg Veda 15, says "Oh, Uṣā today with your light you have opened the portals of sky". The Ṛg 3 says "Oh, Uṣā at the time of your appearance, all the biped, quadruped and the winged birds fly up at the upper end of the sky". The Ṛg 4 says, Oh Uṣā by killing darkness shining, white - coloured, the mother of sun, Uṣā has come, black-coloured has returned to its place: night and Uṣā both are friends and both are immortals. one comes after another, and one destroyer of the colour of another; in this wise they roam about by becoming brilliant". From these Ṛg Veda we get the idea that morning dawn is begin adored in figurative speeches. The brilliancy of the rays of the morning dawn is expressed in allegorical language. Poetic redundancy is to be noticed here, and no anthropological data regarding the physical characteristics of the dawn-goddess are to be extracted from these expressions. Some of the most beautiful hymns of the Ṛg Veda are addressed to the goddess Uṣās, personification of the dawn. Uṣā Vedic goddess is celebrated in 20 hymns of the Ṛg Veda, and mentioned more than 300 times. The Nighaṇṭuka, mentions the names of Uṣās in the list of celestial as well as aerial deities. As the name of the goddess is identical with that of the natural phenomenon that she represents the personification is but slight, the phenomenon of dawn being always present in the poet's mind while addressing the goddess. Uṣā is the finest creation of Vedic poetry and no figure is more charging than she in the religious lyrics of any other literature is. Decked in gay attire and clothed, in light, she appears in the east and unveilsher charms. Rising resplendent as from a bath, she comes with light driving away the darkness, and removing the black robe of night. She is ever young through ancient. She lists up the ends of the sky and opens the gates of the heaven. Her brilliant rays appear like herds of cattle. She awakens every living being to motion. When Uṣās shines forth, the birds' fly up from their nest and men seek their work. She wards off evil spirits and drives away bad dreams. She discloses the treasures concealed by darkness and distributes them bountifully. She is borne of a shining car, drawing by ruddy steeds, or kine, which probably represent the red rays of the morning. As the golden goddess rises, she awakens the sweet notes of the birds. Uṣās is closely associated with Sūrya who follows her as a lover. She thus comes to be spoken of a wife of Sūrya. She is also called sister of Nakta, and their names are often conjoined as a dual compound. She is constantly called the daughter of Dyaus. As the sacrificial fire is kindled at dawn, Uṣās is often associated with Agni. She is also connected with Aśvins, the twin gods of early morning, she is characteristically bountiful, and she travels in a shining chariot drawn by seven ruddy cows. one of the hymns addressed the name of Uṣās is derived from the root was, to shine. She is identical with the Uṣā of Avestā, the Eos of Greece, and the Aurora of Rome. **2** Daughter of heaven and sister of Ādityas. This is one of the most beautiful myths of the Vedas and us enveloped in poetry. Uṣās is the friend of men, she smiles like a young wife, she is the daughter of the sky, she goes to every house she thinks of the dwellings of men, she does not despise the small or the great, she bring wealth, she is always the same, immortal, divine, age cannot touch her, she is the young goddess, but she makes men grow old. She is called Āhana and Dyotana.

**Uṣmapas** A class of Pitṛs.

**Uṣnā** Name of a prince.

**Uṣṇik** A Veda meter.

**Uśrin** Horse of sun god.

**Usij** Name of a Ṛṣi who belongs to Aṅgīrasa family. She was mother of Kakṣivat. A female servant of the queen of the Kaliṅg Rāja. The king desires his queen to submit to the embraces of the sage Dīrghatamās in order that he might beget a son. The queen substituted her bondmaid Usij. The sages, cognizant of the deception, sanctified Usij, and beget upon her a son, Kakṣivata, who, through his affliction by the king, was a Kṣatriya, but as the son of Dīrghatamās, was a Brāhmaṇa.

**Uśinara** King of Aṅga dynasty and son of Mahāmanas. His descendants occupied the Punjab, while his brother Titiṣu laid the foundation to a New Kingdom in the eastern part of Punjab. **2** Name of a Ṛṣi. His daughter was Jitavali who was a close friend of Dyau.

**Uśira** Name of a plant.

**Uśiravīja** Ṛṣi. See Marutta. **2** Name of a place where king Marutta who performed number of sacrifices ant it is found at the golden lake.

**Uṣṇa** King who belongs to Pauravas dynasty. Son of Nicakṣu. The Matsya Purāṇa reads Bhuri.

**Uṣṇa Citraratha** King who belongs to Pauravas dynasty.

**Uṣṇīk** Horse of sun god.

**Uṣṇīṣavījaya** Deity belongs to Moha family.

**Usthanas** The preceptor of Asura and he was known as Śukra.

**Utathya** A Brāhmaṇa of the race of Aṅgiras, who married Bhadra, daughter of Soma, a woman of great beauty. The god Varuṇa, who had formerly been enamored of her, carried her of from Utathya's hermitage, and would not give her up to Nārada, who was sent to bring her back. Utathya, greatly enraged, drank up all the sea, still Varuṇa, and would not let her go. At the desire of Utathya, the lake of Varuṇa was then dried up and the oceans swept away. The said then addressed himself to the countries and to the rivers;—Sarasvatī, disappear into the deserts, and let this land, deserted by the, became impure". After the country had become dried up, Varuṇa submitted himself to Utathya and brought back Bhadra. The sage was pleased to get back his wife, and released both the world and Varuṇa from their sufferings.

**Utathya Gītā** Gītā that discuss about the practice of dharma.

**Uthaya** Name of a Ṛṣi.

**Utkala** Son of Sudyumna and he had two brothers named Utkala and Gayā.

**Utkalas** People who were the native of Orissa. **2** Utkala had a wide extension and falls within this group as well as within the eastern group.

**Utkila** Name of a Ṛṣi who belongs to Kauśikas family

**Utpalas** Name of a Tree.

**Utpalavata** Forest. King Uttama who prostrated the great muni and mounted his chariot went to the forest.

**Utpalavatī** Name of a river that is a part of River Narmadā.

**Utsarjana** A ceremony to be performed on the conclusion of a period of study of the Veda.

**Utsavasaṅketas** Name of tribal people.

**Uttama śloka** An epithet of Viṣṇu.

**Uttamaraṇas** the Uttamaraṇas are mentioned in the Bhīṣam paravata and are no doubt the same people. The Matsya Purāṇa reads Aundramaṣas. A people called Ūrddhav karṇas are mentioned, have not, however found any of these names elsewhere.

**Uttamas** Tribal people found in Vindhya mountain range.

**Uttamaujas** A great warrior and an ally of the Pāṇḍavas.

**Uttānapad** A king of the solar race. He had two wives Sunīti and Suruci, by name. Durva was his son born from Sunīti.

**Uttānapada** Son of Svayambhuva Manu. The Brahma Purāṇa has a different order, and makes Vīra the son of the first pair, who has Utānapada by Kāmya. The commentator on the Harivaṁśa quotes the Vāyu for a confirmation of this account but the passage there is "Śatarūpā bore to the male Vairāja two Vīras", (i.e.) heroes or heroic sons, Uttānapāda and Priyavrata. It looks as if the compiler of the Brahma Purāṇa had made some very unaccountable blunder, and invented upon it a new couple Vīra and Kāmya, no such person as the former occurs in another Purāṇa nor does Kāmya as his wife. **2** Son of Svayambhu Manu. He had a brother Priyavrata. He had four sons named Apaśyati, Apasyanta, Kīrtimāna and Dhurva. Some of the Purāṇas gave him another wife Suruci and a son of Uttama.

**Uttānavarhish** Prince. In most of the Purāṇas named him as Revā. The Liṅga and Matsya Purāṇa insert a Rochamana before him; and the Bhāgavata adds to Anārtta, Uttānavarhish and Bhuriśeṇa.

**Uttanika** Name of a river.

**Uttanka** Royal Ṛṣi who belongs to Ikṣavāku race.

**Uttara** Uttara means subsequent direction. **2** Surname of Bhuminjaya and son of Vīrāṭa king.

**Uttarā** A son and daughter of the Rājā of Virāṭa. Uttara was killed in battle by Śalya. The daughter married Abhimanyu, son of Arjuna.

**Uttara Gītā** It consists of three chapters and discuss about the Brahma jñāna.

**Uttara Kuru** A region lying far to the north.

**Uttara mīmāṁsā** A school of philosophy.

**Uttaranaishadhacharita** A poem on the life of Nala, king of Niṣada, written about the year 1000 A.D. by Śrī Harṣa, a celebrated skeptical philosopher.

**Uttara phalguni** Lunar mansion.

**Uttararāmacarita** Drama written on the chronicle of Rāma which is written by Bhavabhūti.

**Uttarabhadrapada** Lunar mansion.

**Uttarakulaga** Hermits found in the side of river Ganges, when Mahāvīra they visited it dwelt on the north bank of the Ganges.

**Uttarāṣāḍha** Lunar mansion.

**Uttarayāna** The passage of the sun to the north or the period from entering Capricorn to his leaving Taurus.

**Uttarayāna** The sun's transit to the north of the Zodiac.

**Uttathya** Son of Aṅgiras. The Bhāgavata adds, that in the Svarociṣa Manvantara the sage Uttathya and Bṛhaspati were also sons of Aṅgiras, and the Vāyu specify Agni and Kīrttimat as the sons of the Patriarch in the first Manvantara, Agni married to Sadvatī, has Parjanya, married to Mārīcī, and their sons in Hiraṇyaroman a Lokapāla, Kīrttimat, has by Dhenuka, two sons Chariṣṇu and Dhṛtimat.

**Utulas** Name of western tribes.

## V

**Va** A name of Varuṇa.

**Vācaspati** Bṛhapsati, who by means of propitiatory ceremonies to plants. **2** The name of Vyāsa of the 21st dvāpara.

**Vācaspati Miśra** Vacāspati Miśra, the celebrated author of a commentary called Bhāmtī on Śaṅkara's commentary, is the author of a Tattvasamīkṣā, a commentary on Maṇḍana's Brahmasiddhi, he also commented on the Sāṁkhya Kārīkā, Vividh Viveka, Nyāya Vārttikā and he was the author of number of other works.

**Vach** Speech. In the Ṛg Veda, Vach appears to be the personification of speech by whom knowledge was communicated to man. Thus she is said to have "entered into the Ṛcās, and to make whom she loves terrible and intelligent, a priest and a rich". She was "generated by the gods" and is called the divine Vach "queen of the gods", and she is described as the melodious cow who milked forth sustenance". The Brāhmaṇas associate her with Prajāpati in the work of creation. In the Taittirīya Brāhmaṇa she is called "the mother of the Vedas" and "the wife of Indra who contains within herself all worlds". In the Śatapatha Brāhmaṇa she is represented as entering into a sexual connection with Prajāpati who "being desirous of creating, connected himself with various spouses", and among them, "through his mind, with Vach" from whom" he created the waters" or, as this last sentence is differently translated. "He created the waters from the world of speech". In the Kaṭhaka Upaniṣad this idea is more distinctly formulated; "Prajāpati was this universe. Vat was a second to him. He associated sexually with her; she became pregnant she departed from him; she produced these creatures; she again entered into Prajāpati". In the Aitareya Brāhmaṇa and the Śatapatha Brāhmaṇa have a story of the Gandharvas having stolen the soma juice, or, as one calls it kingdom" and that as the Gandharavas were fond of women, Vach was at her own suggestion, "turned into a female" by the gods and ṛṣis, and went to recover it from them. In the Atharvaṇa Veda, she is identified with Virāj, and is the daughter of Kāma. "That daughter of thin O Kāma, is called the cow, she whom sage denominate Vach-Virāj". The Mahābhārata also class her "the mother of the Vedas". A voice derived from Brahmā entered into the ears of them all "the celestial Sarasvati was then produced from the heavens". Here and "in the later mythology, Sarasvatī was identified with Vach, and became under different names the spouse of Brahmā, and the goddess of wisdom and eloquence, and is invoked an s a muse," generally under the name of Sarasvatī, but sometimes as Vach. The Bhāgavata Purāṇa recognizes her as "the slender and enchanting daughter" of Brahmā, for whom he had a passion and from whom mankind was produced, in the name female Virāj. Sarasvatī, as wife of Brahmā and goddess of wisdom, represent perhaps the union of power and intelligence, which was supposed to operate in the work of creation. According to the Padma Purāṇa, Vach was daughter of Dakṣa, wife of Kaśyapa, and mother of the Gandharvas and Apsarās. The Bhāgavata Purāṇa recognizes her as the slender and enchasing daughter of Brahmā, for whom he had a passion and from whom man kind was produced, that is the female Virāj. Saraswatī as wife of Brahmā and goddess of wisdom represents perhaps the union of power and intelligence that was supposed to operate in the work of creation. **2** According to the Padma Purāṇa, Vach was daughter of Dakṣa wife of Kaśyapa, and mother of the Gandharavas and Apsarās.

**Vadagalai** The name of a division of the Vaiṣṇavas opposed to another division called Teṅgalai.

**Vadakkuttiruvidi Pillai** He was born of the Mudumbai family and of the Vadamā clan. He was also called Kṛṣṇapadar and Draviḍa Vedānta Deśikar. His wife was Śrīraṅga Nachaiyār. Pillai Lokācāryar, the author of the famous Aṣṭādaśa Rahasyas, and Alagīya Manvala Perumāḷ naināṛ ācārya, the author of the equally famous Ācārya Hṛdayam, were his sons. In addition to these Iyunni Mādhavar, Padmanābha Perumal, Parankusajiyar, Kura Kulottam Dāsar, Vaṅgipuram Śrīraṅgācāryar were his disciple. He wrote the commentary 36000

**Vadanyau** Name of God Śiva.

**Vādī haṁsa Navamuvuda** Surname of Rāmānujācārya II.

**Vādī vijaya** Son of Śrīrāma Pillaị.

**Vādīkeśari Alagīya Manavala Perumāḷ** Disciple of Periavachchan Pillai.

**Vaduga Nāmbī** He was a disciple of Rāmānuja. He was born in Mysore. His father was Śālagrāma Aiyan. He was himself called Śālagrām Aiyan. Vadugu Nāmbī and by other names. He was called Vadgua Nāmbī because he came from the north. He was also known as Āndhra Purāṇa.

**Vāgīśvarī** A śakti created by Nṛsiṁha, from his tongue on behalf of Rudra. 2 Sarasvatī or Vagisvari, the consort of Brahmā, may be represent with two or more hands. In the former case she holds the book and the rosary, and in the latter the noose and the hook in addition. Vāgīśvarī who is referred to in Mayūrabhañja as a goddess worshipped both by the Buddhist and Hindu Tāntrikas, is described the Pañcarātrāgama, as having three eyes and four hands holdings these latter the staff, book, rosary and the water pot. Two other allied forms of Vāgīśvarī are Dhenuvāgīśvarī and Saubhāgya Vāgīśvarī, both of which are mild in appearance and beautiful, but as Śaktis in essence; they display the Śaivaite attributes of three eyes, the Jaṭāmakuṭa and the crescent. The former, who is logos incarnate, is identical with the illustration from Bengāli given above. Sarasvatī when represented as the goddess Śāradā presenting over the 64 sciences has five faces and ten arms. The worship of Sarasvatī generally held on the ninth day of the Dāsara is conducted by invoking her presence in books and offering fruits, flowers, sandal and incense.

**Vāhana** A vehicle. Most of the gods are represented as having animal as their Vāhanas. Brahmā has the Haṁsa, swan or goose, Viṣṇu has Garuḍa half eagle, half man; Śiva, the bull Nandī, Indra, an elephant; Yama, a buffalo; Kārttikeya, a peacock; Kāmadeva, the marine monster Makara, Agni, a ram; Varuṇa, a fish, Gaṇeśa, a rat; Vāyu, an antelope, Śani or Saturn, a vulture; Durgā, a tiger.

**Vāhanas** Riding animal used by warriors.

**Vahdidad** The Pahlavī name of the twentieth book of the Avesta. The term Vandidad Sade includes this and also other works called Izashne and Vispard.

**Vahni** Surname of Agni. It means he who receives the homo or burnt sacrifices.

**Vāhuka** Charioteer. A name and office assumed by Nala in his time of disguise. 2 King who was born in the Hārīta line. He lost his kingdom at the hands of his enemies. His wife, who at that time was pregnant, was prevailed upon not to commit Satī and she gave birth in course of time to Sagara. He after depriving some race of their garments and looks, on Aurava's advice worshipped Hari by a sacrifice of a horse, which Indra stole. As Sagara's sons went eastwards in search of it, they saw the sage Kapila, whom they suspected to be the thief. As they went to him, to punish him, he opened his eyes and they were burnt to ashes. When Sagara, on learning of this event that horse was ultimately restored to Sagara who completed his sacrifice. In the Viṣṇu Purāṇa, Kṛṣṇa reminds Balarāma of the waters of the sea when swallowed by the submarine fire. 2 Charioteer. A name and office assumed by Nala in his time of disguise.

**Vahumūlaka** Serpent and son of Vāsuki.

**Vaidika** A person who is well versed in the Vedas.

**Vaidyānātha** Lord of physicians. A title of Śiva. Name of one of the twelve great Liṅgas.

**Vaidyuta** This as a mountain is not mentioned in the dictionary, and I do not find it is to be connected with Baijnāth or Vadiyanātha, the famous place of however to be any prominent hill there. or should the reading be Vipula. Vipula is a well-known hill near Rājagṛha.

**Vaihanas** An aerial car constructed by Manu.

**Vaihāra** Mountain found in the Bhāratavarṣa.

**Vaikuṇṭha** Name of a Mountain. The paradise of Viṣṇu sometimes described as on Mount Meru, and at others as in the Northern Ocean. It is also called Vaibhra. Viṣṇu himself is sometimes d designated by this term. The paradise of Viṣṇu sometimes described as on Mount Meru and at others as in the Northern Ocean. It is also called Vaibhra. Viṣṇu himself is sometimes designated by this term the region of Mahāviṣṇu. The Vedic seers regarded Viṣṇu's place as supreme and glowing like an extensive eye in heaven and contains the eternal source of honey. Its location was high up in the sky. The Bhāgavata Purāṇa thinks that it is beyond the three worlds and is endowed with innate splendor. It was elaborated and remodeled earlier ideas about the abode of Viṣṇu. The Vaikuṇṭha dhaman is the highest region of Viṣṇu endowed with an outer garden called Naiśreyas. It is liberation incarnated and has the privilege of simultaneous revelry of all the six seasons bursting upon the wish-yielding tree. It abounds in singing birds, golden chariots, and women with explosive beauty and captivating smiles yet evoking no baser passion. Later Purāṇas like Padma Purāṇa Svarakhaṇḍa regarded it as situated on a higher plane than the region of Brahmā and is 18 crore yojanas. (144 crores of miles) far above the earth.

**Vaikuṇṭha Nārāryaṇa** A form of Viṣṇu.

**Vaikuṇṭhas** A class of deities.

**Vaimamikas** A class of deities.

**Vairāgan** A female Vairāgī or a Vairāgī's wife.

**Vairāgī** One who has forsaken all intercourse with the world, and meditates only on the deity and lives upon alms. The name is applied in particular to the Rāmanadis.

**Vairāj** Name of first Manu the son of Virāj. Brahmā after detaching form himself the property of anger in the form of Rudra converted himself into two persons, the first male or the Manu Svayaṁbhuva, and the first woman or Śatarūpā, so in the Vedas. The commencement of production through sexual agency is here described with sufficient distinctness, but the subject has been rendered obscure by a more complicated succession of agents, and especially by the introduction of a person of a mystic or mystical character Virāj. The notion might power Brahma became half-male and half-female and from that female he produced Virāj. Know me to be that person whom the male Virāj produced by himself. We have therefore a series of Brahma Virāj and Manu, instead of Brahmā and Manu only, also the generation of progeny by Brahmā, begotten on Śatarūpā instead of her being, the wife of Manu. The idea seems to have originated with the Vedas as Kullūka Bhaṭṭa quotes. 'Then Virāj was born'. The procreation of progeny by Brahmā however, is at variance with the whole system, which almost invariably refers his creation to the operation of his will and the expression in Manu 'he created Virāj in her', does not necessary imply sexual intercourse. Virāj also creates not begets Manu. and in neither instance does the name of Śatarūpā occur. The commentator on Manu, however, understands the expression Satrājit to imply the procreation of Vīraj, and the same interpretation is given by the Matsya Purāṇa, in which the incestuous passion of Brahmā, for Śatarūpā, his daughter in one sense, his sister in another is decried, and by her he begets Virāja, who there is called not the progenitor of Manu, but Manu himself. This therefore agrees with the text of Viṣṇu Purāṇa as fares it makes Manu, the son of Brahmā thought not as to the nature of the connection. The reading of the Agni, and Padma Purāṇa is that of the Viṣṇu, and the Bhāgavata agrees with it in one place stating distinctly that the male half of Brahmā was Manu, the other half Śatrūpā. Bhāgavata states that although the production. **2** A part of the Sāma Veda.

**Vairājas** Semi-divine beings unconsumable by fire, who dwell in Tapo loka, but are capable of translation to Satya loka. The Kāśī Khaṇḍa explains this term as the Manes of ascetics, mendicants, anchorites and penitents who have completed a course of rigorous austerities.

**Vaisadi** Name of sage.

**Vaiśākh** The name of the Hindu month most nearly corresponding to May, it is so called from Viśākhā, which means having branches the name of the nakṣatra in which the moon is at in this month.

**Vaiśampāyana** A student of Vyāsa. **2** Teacher of Yajurveda.

**Vaiśeṣika** The name of one of the six darśans. It was founded by Kaṇāda, upon the Nyāya system. It is called Vaiśeṣika from its distinguishing everything into nine elements, each without cause and eternally distinct, namely, five atoms and four other entities.

**Vaiṣṇava** A worshipper of the god Viṣṇu in any of his incarnation.

**Vaiṣṇavī** One of the Saptamātrikās. See Saptamātrikās.

**Vaiṣṇavī Śakti** A consort of Govinda Bhairava. Her vehicle is bird Garuḍa.

**Vaiṣṇava Purāṇa** The Garuḍa Purāṇa is ranked among the Vaiṣṇava Purāṇa, for it glorifies Viṣṇu by his various names and in his various forms. In this respect, it follows the Pañcarātra school of Vaiṣṇava Sampradāya which eulogies Viṣṇu frequently by his names Hari and Nārāyaṇa. See Garuḍa Purāṇa.

**Vaiṣṇavism** Vaiṣṇavism is the religion of the followers of Viṣṇu. The name Viṣṇu means the in dweller in all. There are two aspects to Viṣṇu, one as one of the Tirumūrtī, Viṣṇu the protector and the preserver;—two as the Supreme, the absolute of metaphysics called Nārāyaṇa and Parāvasudeva. The religion holds Viṣṇu as the Supreme Being, the Brāhmaṇa.

**Vaiśravaṇa** A name of Kubera. Brahmā had a mental son named Pulastya, who again had a mental son named Gaviputra Vaiśravaṇa.

**Vaiśravas** A name of Pulastya.

**Vaiśvānara** A portion of planetary sphere. Allusion is her e made to some division of the celestial sphere that is described in any other Purāṇa expects Viṣṇu Purāṇa. The fullest, but still in some respects a confused and partly inaccurate account is given in the Matsya Purāṇa, but a more satisfactory description occurs in the commencement on the Bhāgavata purna. According to those details the path of the sun and other planets among the lunar asterism is divided into three portions of Avashthanas, northern southern and central called severally Airāvata, Jaradgava, and Vaiśvānara. Each of these again is divided into a three parts, those of the northern portion are termed Nāgavīthi, Gajavīthi and Airavathi; those of the center are Arshabhi, Govīthi and Jaradgavī, and those of the south are named Ajavīthi, Mṛgavīthī and Vaiśvānarī. Each of these vīthis comprises three asterisms. See other details.

**Vaiśvānarī** A division of the lunar mansions.

**Vaiśyas** Name of Kṣatriyas found in Kuśadvīpa.

**Vaitalaki** Name of a teacher, whose name were specified in the Ṛg Veda.

**Vaitālaki** Teacher of the Ṛg Veda.

**Vaitaṇḍya** Son of Vasu.

**Vaitaraṇi** Hell. See other details.

**Vaivasvata** A name of Yama.

**Vaivasvata Manvantara** Vaivasvata manvantara is a period of 71 cycles of Caturyugas, each Caturyuga consisting of 36 lakhs of human years. Each Manvantara is ruled by a Manu and his paraphernalia of gods, sages etc. There are 14 Manus. Vaivasvata, the present ruling Manu, is the seventh Manu. He is called Vaivasvata, because he was born from the sun, and was the founder of the solar race. His personal name is Śrāddhadeva. The Bhāgavata Purāṇa gives the details of his sons, the set of the gods and seven sages.

**Vaivaswata** Seventh Manu. See other details.

**Vājapeya** Name of a sacrifice.

**Vājasaneya** Teacher whose name is found in the White Yajur Veda. Vājasaneya as a patronymic name as "the son of Vājasānī". He was able to derive two forms of words by which the Saṁhitā and Brāhmaṇa of the White Yajus are found cited namely Vājasaneyaka, first used in the Taittirīya sūtra of Āpastamba and the Kaṭiya sūtra of the white Yajus itself and Vajasaneyins (i. e. ) those who study the tow works in question, fist used in the Aṇupāda sūtra of the Sāma Veda.

**Vājasanyastas** the Yajus Śākhās imparted by the sun god to Yājñavalkya. These were fifteen branches each comprising hundred of Yajus. Kaṇva. Madhya Dina and others learned these.

**Vājaśravas** A Ṛṣi who became sage by practiced by Satya.

**Vāji** One of the 10 horses of Moon.

**Vajins** A student who belongs to White Yajur Veda.

**Vajīriyas** Name of a Buddhist sect found in Ceylon.

**Vajirrūpa** An incarnation of Hayagrīva, who restored the Aṅgas, Vedas, Purāṇas from the demon.

**Vajjayantī** Viṣṇu's garland of wild flowers.

**Vajra** A thief of Kañcī, who stole bit by bit from the city and stored the stolen material in a secret place he got more of the thief's wealth, and completed the embankment, built temples for Śiva and Viṣṇu, besides giving gifts to Brāhmaṇas and renamed him and his wife as Dvijavarmā and Sītāvatī. He built a town and named it after his Purohita Devarata. **2** Son of Upasaṅga. **3** Son of Aśvasuta and Sutanu. **4** The thunder bolt of Indra, said to have been made of the bones of the Ṛṣi Dadhīci. It is a circular weapon, with a hole in the center, according to some, but others represent it as consisting of two transverse bars. **5** Son of Aniruddha. His mother is sometimes said to be Aniruddha's wife Subhadrā, and at others the Daitya princess Uṣā. Kṛṣṇa just before his death made him king over the Yādavas at Indraprastha. **6** A Sacred River to Lalitā. **7** Son of Aniruddha and Subhadrā, father of Pratibāhu. Installed king of Śurasenas at Mathurā, by Yudhiṣṭhira, after Arjuna, crowned him at Indraprastha father the deceased of Kṛṣṇa. **9** Daughter of Vaiśvānara.

**Vajracarcikā** Goddess belongs to Dveśa family.

**Vajradaka** God belongs to Dveśa family.

**Vajradhātviśvarī** Goddess belong to Moha family.

**Vajragarbha** Deity belongs to Samaya family.

**Vajraghaṇṭā** Deity belongs to Samaya family.

**Vajrakaṇṭaka Salmati** One of the 28 hells. Here the punishment is by piercing one with Śālmati thorns for beastliness.

**Vajraṅga** Demon and father of Tārakāsura. He practiced penance for a thousand years with his hands uplifted. For another 1000 years, he practiced penance with his head cast downwards, for another 1000 years, he warmed himself with the fire burning all round him and observing complete fast. For another 1000 years, he practiced penance's sitting in water and at the same time his wife seating her on the bank of that lake also practiced austerity by observing the vow of silence. She did not take any food and became deeply merged in tapasyā.

**Vajrapīṭha** Form of pedestal.

**Vajraprastāriṇī** Goddess. Vajraprastāriṇī to be seated on a lotus, in a boat of blood floating in an ocean of blood. The limbs of her body as well as her head are also bathed in blood. According to the Śilparatna this goddess is a form of Pārvatī, has six hands is seated on a red lotus, exhibits in her hands a sugarcane bow, a flow arrow the varada and abhaya postures, a noose and a skull, and is engaged in vanquishing Māra the god of love.

**Vajrasara** Gem, found in Corals Island with radiance power.

**Vajrasaumya** Deity belongs to Samaya family.

**Vajraśṛṅkhalā** Deity belongs to Samaya family.

**Vajravarāhi** Deity belongs to Moha family.

**Vajreśi** Name of Lalitā.

**Vajrī** Name of Indra.

**Vakas** Seed of Rudrākṣas.

**Vakavāsī** Hermits. They are put on a dress of dark.

**Vakaya** Name of a sage.

**Vaknas** Group of piśācas.

**Vakramukti** one of the 16 classes of piśācas with crooked hands with feet.

**Vakratuṇḍa** Name of Vināyaka.

**Vāksiddhi** Yogasiddhi.

**Vaktra** River. In the Bhadra continent.

**Vaktrākṣa** Son of Khasa and a Rākṣasa in nature.

**Vakuli Nāthār** Name of Siddhār found in Tamil literature. He was known for his medical works.

**Valahaka** Name of a horse. **2** Teacher of the Ṛgveda. **3** Name of a king. **4** Name of a mountain with full of black pigment.

**Valahvaka** Mountain. See Kuśa dvīpa.

**Valaka** Name of a teacher, who belongs to Ṛgveda. **2** Student of Śakapūrṇī in the Vāyu Purāṇa he is known as Śatavalaka.

**Valeya** A class of Gandharavas, originated from Vikranṭha.

**Valhalla Deśikan** Surname of Mudaliyandan.

**Valhāra** Name of a hell.

**Vallabha** Son of Viṭṭhala, also known as Gokulanātha. He wrote the Prapañca Sāra bheda and commentaries on the Siddhāntamuktāvalī, Nirodha lakṣaṇa, Madhurāṣṭaka, Sarvottamasttotra, Vallabhāṣṭaka and the Gāyatrī bhāṣya of Vallabhācārya.

**Vallabha** Great grandson of Viṭṭhala, wrote commentaries on the Siddhānt muktāvalī, Nirodha lakṣana, Sevāphala, Sannyāsa nirraya, Bhakti vardhinī, Jalabheda and the Madhurāṣṭaka.

**Valmīki Āśrama** The hermitage of Vālmīki.

**Valukeśara** Name of Śiva.

**Vāma** Name of Rudra.

**Vāmadeva** Name of Rudra. The origin of Rudras as one of the agents in creation is described in most of the Purāṇas. The Mahābhārata, indeed, refer his origin to Viṣṇu, representing him as the personification of his anger, while Brahmā is that of his kindness. The Kūrma Purāṇa makes him proceed from Brahmā's mouth, while engaged in meditating on creation. The Varāha Purāṇa makes this appearance of Rudra the consequence of a promise made by Śiva to Brahmā that he would become his son. In the parallel passage in other Purāṇas, the progeny of the Rudra created by Brahmā is not on fined to the eleven but comprehends infinite numbers of begins in person and equipment's like their parent; until Brahmā, alarmed at their fierceness, numbers and immortality, desires his son Rudra or as the Matysa calls him. Vāmadeva, to from creatures of a different and mortal nature. Rudra refusing to do this desists, whence his name Sthāṇu, from Stha 'to say Liṅga and Vāyu Purāṇa. **2** A mountain of Śālmalidvīpa. **3** Son of Hirṇayaretas of Kuśadvīpa. **4** Sage who was invited for Yudhiṣṭhira's Rājasūya. Went with Kṛṣṇa to Mithilā, and came to Syamantapañcaka to see him. one of the sages who left for Piṇḍaraka. **5** Son of Atharvaṇa Aṅgīras, who visited Paraśurāma in penance. **6** The third Kalpa. **7** The contemplated is being in the 30th Kalpa. **8** The name of the Lord of the Lohita. **9** Son of Guhayas of the 17th Dvāpara.

**Vāmadeva-Gītā** Gītā that discuss about the observance of rāja dharma.

**Vāmadevas** A branch of Aṅgiras.

**Vāmana** The fifth avatāra of Viṣṇu. In order to help Indra he sent Bali to the lower regions. See Avatāra.

**Vāmana Purāṇa** That in which the four faced Brahmā taught the three objects of existence, as subservient to the greatness of Trivikrama which treaties also of the Śiva kalpas, and which consists of 10000 stanzas, is called the Vāmana Purāṇa. It contains an account of the dwarf incarnation of Viṣṇu, and extends to about 7000 stanzas, but its contents scarcely establish its claim to the character of a Purāṇa. It is of a more tolerant character that the Purāṇas, and divides its homage impartially between Śiva and Viṣṇu with tolerable impartiality. This Purāṇa too has not come won to us in its original form, for the five themes of the Purāṇas. The text begins with an account of the incarnation of Viṣṇu as a dwarf, whence it takes its name. Several chapters deal with the Avatāras of Viṣṇu in general. on the other hand, a considerable section deals with Liṅga worship, and in connection with the glorification of sacred places, the Śivaite legends of the marriage of Śiva and Umā, the origin of Gaṇeśa and the birth of Kārttikeya are related. It has not the air of any antiquity, and its compilation may have amused the leisure of some Rahman of Benares three or four centuries ago. There are a few brief an illusion to creation and the Manvantaras, but they are merely incidental, and all the five characteristics of a Purāṇa are deficient. In noticing the Svarociśa Manavantara, towards the end of the book, the elevation of Bali, as monarch of the Daityas, and his subjugation of the universe, the gods included, are described and this leads to the narration that gives its title to the Purāṇa, the birth of Kṛṣṇa as dwarf, for the purpose of humiliating Bali by fraud, as he was invincible by force. The story is told as usual, but the scene is laid at Kurukṣetra. A more minute examination of this work than that which has been given to it might perhaps discover some hint from which to conjecture its date. It is of a more tolerant character than the Purāṇas, and divides its homage between Śiva and Viṣṇu with tolerable impartiality. It is not connected therefore, with any sectarian principles, and my have preceded their introduction.

**Vāmdamas** One of the Varṣanādis rays of Sun.

**Vāmi** Name of a horse.

**Vanamālīmiśra** Vanamālai Miśra, a native of Triyaga a village within two miles of Brindāvan of Bhāradvāja lineage in his Vedānta Siddhānta saṁgraha called also Śrutisiddhānta saṁgraha, gives some of the important tenets of the Nimbārka School. The work is written in the form of Kārīkās and a commentary on it and is based on the commentary on the Brahma sūtra by Nimbārka and other commentaries.

**Vanamamalai Rāmānuja Jiyar** Disicple of ManvalaMamunigal. He was also known as Rāmānuja muni. He had eight disciples of whom Doddayācāryar is an important disciple.

**Vanamamali mutt** This mutt was established by Vanamalmalijiyar with headquarters at Tirunvelli, Tamil Nadu.

**Vanamantri salejja** Yakṣa who is said to have paid reverence to Mahāvīra.

**Vañceśvara** Vanceśvara was the son of Nṛsiṁha. He was the great grandson of Vañceśvara siddhi, the famous author of Mahīṣa Śataka and the minister of the king Tukali of Tanjore. His ancestors were natives of Sahajiratapuram, near Tiruvidaimarudur, in Tanjore District. His important works on Advaita is Brahma Sūtratha Cinatāmaṇī. His other works are Bhaṭṭacintāmaṇī a commentary on Bhaṭṭa Dīpikā, Dattak Cintāmaṇī, Śraddhā Cintāmaṇī, and Hiraṇyakeśya śrauta sūtra vyākhyā and a commentary on Mahīṣa sūtaka.

**Vaṅgipurum Śrīraṅgācāryar** Disciple of Vadakkuttiruvidi Pillai.

**Vanimago** Hermits found in the side of river Ganges, when Mahāvīra visited it.

They were greedy of food and begged alms by exhibiting themselves in a pitiable state, and in order to divert the attention of the donors spoke pleasing words.

**Vanśatagopa Jiyar** See Naināṛ Achchan Pillai.

**Vapra** Name of Vyāsa.

**Varadācārya** He was also known, as Appachchiar and a cousin of Koyil annan as also Porerru Nayanār were the disciples of Rāmānuja Muni.

**Varadaraya** Disciple of Rāmānuja who hails from the village Aṣṭasahasra, famous for the Aṣṭasahasra sect among the Smarta Brahmins.

**Varagaṇapati** Form of Gaṇapati.

**Varāha** Name of a hell. **2** A janapada of the Bhadra continent. **3** Mountains in Vrahadvīpam hill that entered at the sea for the fear of Indra. **4** The name of the 12th Kalpa when Sanda and Mārka were slain. According to the Vāyu Purāṇa it in the 7th kalpa. **5** The boar's flesh for Śraddhā. **6** In Vedic literature Varāha is a manifestation of Prajāpat.. But in Purāṇas the boar is an incarnation of Viṣṇu. This is usually regarded as the third, out of the ten main incarnations of Viṣṇu, but according to the Bhāgavata Purāṇa it is the second incarnation which Viṣṇu the presiding deity of sacrifices undertook for lifting up the earth which sank down to the neither world Rasātala states that the killings of demon Hiraṇyākṣa is the main purpose. The Bhāgavata Purāṇa describes the fight between Varāha and Hiraṇyākṣa in which the demon was killed, but he killed the demon as he came in the way of lifting up the earth, and stabilizing it in the proper position also Mahābhārata, Matsya Purāṇa provides details of symbolism of this incarnation. The description of Yajña varāhra in Matsya Purāṇa has its echoes in Vāyu Purāṇa, Brahma Purāṇa, and even in smṛtis like the Viṣṇu smṛtis The image of Yajña Varāha at Vihāra, 8 miles from Vijapur, North Gujarā shows the influence of the concept till 10000 A.D. Mahāvarāha images at Udayagrir and at the Daśāvatāra cave at Ellora show the hold of the avatāra on popular mind. It must, however, be noted that originally Yajñavarāha is a Vedic concept with profound meaning with reference to Vedic cosmogony, though Purāṇa writers draped it differently with their parts of their imagination and a correspondence between the elements of sacrifices and the parts of Varāha's body is established.

**Vāraha** The third avatāra of Viṣṇu. He came out of the nostrils of Brahmadev, killed the demon Hiraṇyākṣa and saved the earth by holding it on his tusk.

**Varāha kalpa** Hari took the incarnation of the Boar.

**Varāha tīrtha** Name of a tīrtha, where Lord Janaradana has been worshipped in his Varāha incarnation is known as Varāha tīrtha.

**Varāhakarṇa** Name of an Apsarās.

**Varāham** A Mahāpurāṇa comprising 24000 ślokas narrated Viṣṇu to Kṛṣṇa containing. **2** Mahātmaya of Mahāvarāha, he who give it with to golden eagle on the full moon day.

**Varāhamuki** Name of Śakti.

**Varāhapurāṇa** That in which the glory of the great Varāha is predominant, as it was revealed to earth by Viṣṇu, in connection, wise Munis, with the Manava kalpa, and which contains 24000 verses, is called the Varāha Purāṇa, but this descriptions differs so from the Purāṇa which bears the name in the present day, that Wilson doubts its applying to it. The known work is narrated by Viṣṇu as Varāha, or in the boar incarnation, to the personified earth. Its extent, however, is not half that specified; little exceeding 10000 stanza. It furnishes also itself evidence of the prior currency of some other work similarly denominated. The work owes its title to the fact that Viṣṇu relates it to the goddess Earth in his incarnation as a wild boar. Though it contains brief allusions to the creation, the genealogies etc, it is not a Purāṇa in the ancient sense of the world, but rather a manual of prayers and rules for the Viṣṇu worshippers. In spite of the Viṣṇuite character of the work, it yet contains a few legends relating to Śiva and Durgā several chapters are devoted to the mothers and the female deities. We find the story of the birth of Gaṇeśa followed by a Gaṇeśa stotra. Further more it deals with Śraddhās, Prāyaścittas, and the erection of images of the gods. A considerable section is nothing but a Mathurā Mahātmaya, glorification of the sacred city that is Kṛṣṇa birthplace. Another considerable section tells the legend of Naciketās, but the narrator is more concerned with the description of heaven and hell than with the philosophical ideas contained in the ancient poem in the Kaṭha Upaniṣad. It may perhaps refer to the early part of the 12th century. In the Kūrma Purāṇa and Varāha Purāṇa we hear of different types of Śaiva agamas and Śaiva schools of thought. Some of the Śaiva schools, such as Lakulīśa are regarded in those Purāṇas as being outside the pale of Vedic thought, and the upholders of those views are regarded as following delusive śāstras.

**Varāhatīrtham** Viṣṇu took the form and worshipped by Śiva.

**Varāhī** A surname of Lalitha. **2** Name of Śakti. **3** River of the Varāhadvpam. **4** Goddess. In the Brāhmaṇical pantheon, Varāhī is believed, according to the Purāṇas, to have sprung from the mother earth along with six others and some times an eighth is also added. They are Brāhmī Maheśvarī, Kaumārī, Vaiṣṇavī, Mahendrī, and Cāmuṇḍī.

**Varambarā** An Apsarās.

**Varaṇais Mahātmayam** Śiva addressed to Pārvatī.

**Varaṇasailendra** Name of Śiva in Kāñcī.

**Vāraṇasi** Kāśī. A sacred place to Hari and the capital of Divodāsa, devastated by Rākṣasa Kṣemaka, residing in the change of capital to Gomati about of Śiva and Umā after their marriage and hence the name Avimuktam, Kṣetram, the goddess enshrined here is Viśālākṣī. A place of pilgrimage capital of Rudrasenya of the Yadu race, city where Mārkeṇḍaya lived, lord became Kṣetrapala, the Yakṣa. Hari performed penance here, the place of Yogis and Siddhas, Śiva and his consort live in all the 3 yugas and make avimuktamgraham in kaliyuga. The avatāra of Lāṅgaliat In the 22nd Dvāpara, cursed by Nikumbha to become deserted for 1000 years, which was later on burnt down.

**Vārāṅgī** Daughter of Brahmā who was married to the asura Vajraṅga. She bore a male child by the grace of her lord and held the babe for a thousand years in her womb. She then brought forth the valiant child, at the time of his birth the whole world with all the oceans and mountains trembled with fear and a strong wind began to blow. Worthy sages recited there its mantras, snakes and the deer and other ferocious animals began to hiss and howl. on the birth of the valiant asura all other asuras and their wives repaired there with great glee. He was known by the name Tārakāsura. See Vajraṅga.

**Varavaramuni** Surname of Manavala mamunigal.

**Varayogi** Surname of Manavala mamunigal.

**Vareṇya** An Apsarās. **2** Name of Vighneśvara. **3** Surname of Viṣṇu.

**Varga** Name of Agni. He was son of Aradvat. His son was Gandhāra. **2** Name of an Apsarās.

**Varibhadraka** Hermits found in the side of river Ganges, when Mahāvīra visited it. They lived on water.

**Varikhala** Hermits found in the side of river Ganges, when Mahāvīra visited it. They washed their pot with mud twelve times.

**Variṣeṇa** A Kinnara with human race.

**Variyan** A temple servant.

**Vartā** Name of Lalitā **2** A Śakti.

**Vartra** The name of the 10th battle between the Devas and Asuras.

**Vartta** Name of a Ṛṣi.

**Varuṇa** "The universal encompasses, the all embraces" one of the oldest of the Vedic deities a personification of all investing skies the maker and upholder of heaven and earth. As such he is king of the universe, king of gods and men, possessor of illimitable knowledge, the supreme deity to whom especial hooch is due is often associated with Mitra, the being the ruler of the night and Mitra of the day but his name frequently occurs alone, that of Mitra only seldom. All liars let them overtake, but the entire truthful spare. In later time he was chief among the lower celestial deities called Ādityas, and still he became a sort of Neptune, a god of the seas and rivers, who rides upon the Makara. This character he still retain his sign is a fish. He is regent of the west quarter and of one of the Nakṣatras or lunar mansions. According to the Mahābhārata he was son of Kardama and father of Puṣakara. The Mahābhārata relates that he carried off Bhadra, the wife of Utathya, a Brāhmaṇa, but Utathya obliged him to submit and restore her. He was in a way the father of the sage Vasiṣṭha. In the Vedas Varuṇa is not specially connected with water, but there are passages, in which he is associated with the element of water both in the atmosphere and on the earth, in such a way as many account for the character and functions ascribed to him in the later mythology. Dr. Muir thus sums up in the words of the hymns the functions and attributes of Varuṇa. 'The greatest cosmic functions are ascribed to Varuṇa. Possessed of illimitable resources, the divine being has meted out and upholds heaven and earth, he dwells in all worlds as sovereign ruler 'indeed the three worlds are embraced with him. He made the golden and revolving sun to shine in the firmament. The wind which resounds through the atmosphere is his breath he has opened out boundless paths for the sun, and has hollowed out channels for the rivers, which flow by his command. By his wonderful contrivance the rivers pour out their waters into the one ocean but never fill it. His ordinances are fixed and unassailable. They rest on him unshaken as on a mountain. Through the operation the moon walks in brightness and the stars which appear in the night sky mysteriously vanishing daylight. Neither birds flying in the air nor the rivers in their ceaseless flow can attain a knowledge of his power or his wrath. His messengers behold both worlds. He knows the flight of birds in the sky the paths of ships on the ocean, the course of the far traveling wind, and beholds all the things, that have been or shall be done. No creature cane even wink without him. He instructs the Ṛṣi Vasiṣṭha in mysteries; but his secrets and those of Mitra are not to be revealed to the foolish by the righteous. "A tributes and functions ascribed to Varuṇa impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity. In the Purāṇas, Varuṇa is sovereign of the waters, and one of his accompaniments is a noose, which the Vedic deity also carried for binding offenders' that is called Nāga Pāśa, Pulakāṅga. His fawn resort is Puṣapāgirī Flower Mountain, and his city Vasudhā Nāgara. He also possesses an umbrella impermeable to water, formed of the hood of a cobra, and called Abhoga. The Viṣṇu Purāṇa mentions an incident that shows a curious coincidence between Varuṇa and Neptune. At the marriage of the sage Ricikā, Varuṇa supplied him with the thousand feet white horses which the bride's 'father had demanded of him. Varuṇa is of white collar is draped in yellow garments and possesses a pacific look. His head should be adorned with Karaṇḍa Makuṭa and all other ornaments and should be wearing on his person a Yajñopavīta. He should be represented as of strong constitution and as seated upon a fish or a crocodile. He may be represented as possessing two or four arms; if shown with two arms only, one hands should be in the Varada pose and the other should be carrying a pāśa, if with four, one of the hands should be in the Varada pose, while the remaining ones should carry the pāśa, a snake and A kāmaṇḍalu. As use the Viṣṇudharmottara has different description form those found in the a gamble Varuṇa's Vāhana is a monster fish called Makara. It has the head of a deer, legs of an antelope and the body and tail of a fish. Varuṇa is not worshipped now but is propitiated before voyages. Fishermen also invoke him before venturing out into the sea. It states that Varuṇa should be seated in a chariot drawn by seven horses, his collar is like the precious gem and he must be draped with white garments and droned with ornaments set with pearls and necklaces composed of the umbrella and on his left the fish banner. In the right hands of Varuṇa there should be the Padma same material He should have slightly hanging belly and four arms over his head there should be a white and the pāśas and in the left lap with a Nilotpala in her left hand and her right arm embracing Varuṇa, her lord. To the right and left respectively of Varuṇa should be standing the river Gaṅgā and Yamunā. Gaṅgā of moon like white colour and possessing a pretty face should be standing on a matsya with a cāmara in one hand and a padma in the other, and Yamunā, also possessing good looks and having the colour of the nilotpala flower, should be standing on a tortoise with a Cāmara in one hand and a nilotpala in the other. Varuṇa being the lord of the ocean he is represented in the description as keeping with him the padma, the Śaṅkha and a vessel containing gems the sea being believed by the Hindus to be the repository of gems and as being attended upon by the river goddesses. In the Purāṇas Varuṇa is sovereign of the waters, and one of his accompaniments is a noose, which the Vedic deity also carried for binding offends, that is called Nāga Pāśa, Pulakaṅga. His favorite resort is Puṣapagirī "the flower mountain" and his city Vasudhā Nagara. He also possesses an umbrella impermeable to water, formed of the hood of a cobra, and called Abhoga. The Viṣṇu Purāṇa mentions an incident, which shows a curious coincident between Varuṇa and Neptune. At the marriage of the Sage Ricikā, Varuṇa supplied him with the thousand feet white horses that the bird's father had demanded of him. Varuṇa's epithets Pracetās Lord of the waters; Amburāja Lord of the waters; Jalapati-Lord of the waters; Kesa -Lord of the waters; Uddama Surrounder-Passbhṛt; Noose - carrier; Viloma-Watery-hair; Variloma; Watery hair Yadahpati king of aquatic animals he had a son named Agasti.

**Varuṇāstra** The astra presided over by Varuṇa.

**Vāruṇī** A Vānara śakti. Wife of Varuṇa and goddess of wine. She is said to have sprung from the churning of the ocean. The goddess of wine is also called Mada and Sura. **2** The region sacred to Varuṇa. It is also known as Puṣkariṇi. She was daughter of Araṇya Prajāpati, and wife of Cakṣuṣa. She gave birth to a son named Cakṣuṣa Manu, who was son of Udaka. He attained the Varuṇa hood through his meditation. **3** A mind born mother of the fish with serpent noose.

**Vāruṇī** Vedavāyās of the 14th Dvāpara.

**Vāruṇīdevī** Name of goddess. She came out of by churning of the Kṣiroda and was appropriated by the asuras. Devas cherished her and became Surās.

**Varutha** An Apsarās.

**Varuthinī** Apsarās had by the Gandhavara Kālia son who was named Svarrocis.

**Varuthis** Name of Śiva.

**Vaśacuvriṇi** Mother Goddess.

**Vaśakariṇī** Mudrā Goddess.

**Vasanta** A friend of Kāma.

**Vasanta cakra** A mystic cakra. Vasanta cakra is said to have sixty deities abiding in it. But the deities are different tithis of the bright half and of the dark half both of Caitra and Vaiśākha that constitute the season Vasanta (cakra). Similar cakras for remaining seasons each has sixty deities.

**Vasatkara** Formless form of god Śiva.

**Vasatkava** Name of Śiva.

**Vasava** Surname of Indra.

**Vashaska** Hymn composer. He was known as Vatsapri.

**Vashiṣṭha** A great Brāhmaṇa Ṛṣi, the son of Mitra-Vaurṇa. He had a wish cow that Viśvāmitra demanded but the cow was unwilling to go. When he used force, from her body she produced various kinds of soldiers and extirpated the army of Viśvāmitra. So they became enemies. To gain such spiritual power as that of Vasiṣṭha, Viśvāmitra practiced severe austerities. Because Viśvāmitra was a Kṣatriya, Vasiṣṭha would not acknowledge him as a Brāhmaṇa sage though everyone else did. So Viśvāmitra killed his hundred sons. But when he really acquired that worth Vasiṣṭha as a Brāhmaṇa sage accepted him.

**Vashkalas** The descendant of Vasiṣṭha.

**Vasimuch** An expert in divine music.

**Vasiṣṭha** A sage of the Vaivasvata epoch, his sons Mānasa Pitrs **2** A sage who called of Bhīṣma lying on the dead bed **3** 8th Veda Vāysa. Heard the Brāhmaṇa a Purāṇa from Indra and narrated to Sārasvata, an āśrama of on the Urjjata hill. **4** Another name for Apara sage. **5** A sage of the 1st Epoch of Savarṇa Manu, later father of Parāśara. **6** Younger brother of Agastya, cursed Nimi to become bodiless. **7** Son of Bali an avatāra of Lord. **8** A disciple of Jaimini, taught him 500 Saṁhitās, he in his turn taught them to Yājñavalkya. **9** Most wealthy. A celebrated Vedic sage to whom many hymns are ascribed. According to Manu he was one of the seven great Ṛṣis and of the ten Prajāpatis. In the Viṣṇu Purāṇa, he represented by Nimi, a son of Ikṣavāku, to officiate at the sacrifice that was to last for a thousand years. The sage pleaded a prior engagement to Indra for five hundred years, but offered to come at the end of that period. The king made no remark and Vasiṣṭha, taking silence as assent, returned as he had proposed. He then found that Nimi had engaged the Ṛṣi Gautama, to perform the sacrifice, and this so angered him that he cursed the king to lose his corporeal form. Nimi retorted the curse, and in consequence "the vigour of Vasiṣṭha entered into the vigour of Mitra and Varuṇa. Vasiṣṭha, however, received from them another body when their seed had fallen from at the sight of Urvaśī." In the Mārkaṇḍeya Purāṇa, he appears as the family priest of Hariścandra. He was so incensed at the treatment shown to that monarch by Viśvāmitra, that he cursed that sage to be transformed into a crane. His adversary retorted by dooming him to become another bird, and in the forms of two monstrous birds they found so furiously that the course of the universe was disturbed, and many creatures perished. Brahmā at length put an end to the conflict by restoring them to their natural forms and compelling them to be reconciled. According to the Viṣṇu Purāṇa, Vasiṣṭha had for wife Urja, one of the daughters of Dakṣa, and by her he had seven sons. The Bhāgavata Purāṇa gives him the family priest of the house of Ikṣavāku himself but with his descendants down to the sixty first generation. Vasiṣṭha's descendants are called Vasiṣṭhas and Vāśakalas.

**Vasiṣṭha-Gītā** It explain the Advaita Vedānta.

**Vāstu** Rules of Śilpaśāstra. According to these Kṛṣṇa built the city in the sea.

**Vāstu** The site of a house. Vāstu yāga, a sacrifice performed on the occasion of laying the foundation of a house.

**Vāsudeva** Surname of Mādhava.

**Vāsudeva** A deity. Son of Śūra, of the Yādava branch of the lunar race. He was father of Kṛṣṇa, and Kuntī, the mother of the Pāṇḍava princes, was his sister. He married seven daughters of Ahuka, and the youngest of them, Devakī was the mother of Kṛṣṇa. According to Viṣṇu Purāṇa, he and Devakī and Rohiṇī burnt themselves at Dvārakā. He received the additional name of Anaka Dundubhi because the gods, conscious that he was to be the putative father of the divine, Kṛṣṇa sounded the drums of heaven at his birth. Durgā is called the sister of Vasudeva Kṛṣṇa and that she was born as Mahāmāyī of Yaśodā, for saving Kṛṣṇa, who had just born to Devakī, the sister of the wicked Kaṁsa, whom had vowed to destroy all his sister's children's. On the night of Kṛṣṇa's birth he was taken to Gokula where he was left by his father Vasudeva for safe custody with his sister's Yaśodā whose daughter Mahāmāyī was brought to Mathurā where on the next morning its chief, the monstrous Kaṁsa dashed it to the ground. But she fled from his hands into the sky sneering at him and telling him as she disappeared, that his would be slayer Kṛṣṇa was safe at Gokula and that it was he who would certainly slay him.

**Vasudeva** An author on architecture. **2** A Vāmasavīra. 3 Arkāgni.

**Vasudhara** Deity belongs to Cintāmaṇī family.

**Vasya Tārā** Deity belongs to Samaya family.

**Vatapatraśāyin** Form of Kṛṣṇa.

**Vātāpi** Son of Hrāda and Dhamani taught with the son of Brahmā in gaṇa travels. He lied in the shape of a ram in the Daṇḍakāraṇya forest and however he was offered as a sacrifice and those who participated in such function consumed his meat; he would burst their stomachs and slays them all.

**Vātāpitāpana** Name of Agastya.

**Vātāvurar Purāṇa** Name of a Purāṇa, which summarize the life history of Manikkavasakar which was summarized by Pope. In the Vatavurar Purāṇam as translated by Pope there is an account of the controversy of Manikkavasaka which the Buddhist teachers in Cidāmbaram. But there were different views with respect to this Purāṇa found in the middle of Purāṇic research scholars.

**Vatsiputrīyas** School of Buddhism. The Vatsiputrīyas with who is prominently identified the sub-sect of the Sammitiyas, were a group of people who were singled out among the Buddhist on account of their belief in the doctrine of a permanent entity called Pudgala.

**Vātsya** Teacher who belong to Ṛg Veda.

**Vātsya varada** Pedantic doctrine writer who had written Prameya mālā. This holds the view in contradistinction to the Śabara Bhāṣya, that Vedic injunction is satisfied only in the actual reading of the Vedic texts and that the Vedic injunction does not imply an inquiry in to the meaning of the texts. Some other works were Sarārthacatuṣṭaya, Arādhana saṁgraha, Tattva nirṇaya, Prapanna parijāta, Yati liṅga samarthana and Puruṣa nirṇaya.

**Vaṭuka-bhairava** Form of Bhairava.

**Vauhakhi** Hermits. They lived by inhaling air only.

**Vayas** Name of Hari.

**Vāyava** A branch of Aṅgīras.

**Vāyavī** A Varṇa Śakti.

**Vāyavīya** Name of saṁhitā found in Śiva Purāṇa. It consisted of 4000 verses.

**Vāyavīya saṁhitā** A saṁhitā which is found in the Śiva Mahāpurāṇa. The Śiva Mahāpurāṇa seems to be a collection of seven treatises called Saṁhitā dealing with different aspects of the worship of Śiva, myths of Śiva and philosophy of Śaivism. In the philosophical point of view Vāyavīya saṁhitā is one of the important factor in the Śiva Mahāpurāṇa.

**Vāyu** Vāyu, air, wind. The god of the wind Eolus. In the Vedas he is often associated with Indra and rides in the same car with him Indra being the Cariṣma. The Cariṣmā has a frame-work of gold that touches the sky, and is drawn by a thousand horses. There are not many hymns addressed to him According to the Nirukta there are three gods specially connected with each other. "Agni whose place is on Earth, Vāyu or Indra, whose place is in the air, and Sūrya whose place is in the heaven. In the hymn Puruṣa sūtka Vāyu is said in the hymn he is called the son-in-law of Tvaṣṭṛ. He is regent of the north west quarter where he dwells. According to the Viṣṇu Purāṇa He is king of the Gandharvas. In Bhāgavata Purāṇa relates that the sage Nārada incited Viṣṇu Purāṇa the wind to break down the summit the mount Meru. He raised a terrible storm, which lasted for a year but Viṣṇu, bird Garuḍa shielded the mountain with his wings, and all the blasts of the wind god were in vain. Nārada then told him to attack the mountain in Garuḍa's absence. He did so, and breaking off the summit of the mountain he hurled it into the sea, where it became the island of Laṅkā. Vāyu is the reputed father of Bhīma and Hanumān. and he is said to have made the hundred daughters of king Kuśanābha crooked because they would not comply with his licentious desire the name Kānya-Kubja, hump-backed damsel, of their city. Other names of Vāyu are Anila, Marut, Pavana, Vāta, Gandhavāha—bearer of perfumes, Jala-kantara—whose garden is water; Sadā-gata ever mover; Satata-ga ever Mover. He is said in the Mahābhārata to be the father of Bhīma as also of Hanumān. The Mādhavas believe that their ācārya Anandatīrtha is an incarnation of Vāyu. He should be a powerful person of youthful constitution of black colour and possessing two or four arms. His eyes must be red colour and his garments white. He should have a wavy and curved brow and be adorned with all ornaments. In his right hand it is stated there should be a dhvaja and in the left hand a daṇḍa. It might also mean that the right hand should be held in the pātaka hasta pose. Some authorities prescribe the aṅkuśa in the right hand of this deity. His hair should be dishevel and he may be seated either on a simhāsana or on a deer the latter is more often met with the sculptures as the vehicle of Vāyu. He should also appear to be in a haste to move very quickly. Vāyu is said to have a shining car with a golden seat drawn by a team of ruddy steeds with which he touches the sky. Vāyu is described as beautiful; thousand eyed, and sift as thought. Like the other gods, Vāyu is found of soma for which he is often invited and the first draught of which he obtains as his share, for he is the swiftest of the gods. The Viṣṇudharmottara states that the colour both of the body and of the garment of Vāyu should be sky blue and that he should carry in his hands the chakra and a dhvaja. Vāyu should have his mouth open. To his left seated his consort. In the Vāyu Purāṇa in which the Vāyu has "declared the laws of duty, in connection with the Śweta kalpa and which comprises the Mahātmya of Rudra, is the Vāyu Purāṇa, it contains twenty four thousand verses."

**Vāyupurāṇa** The Purāṇa in which Vāyu has declared the laws of duty, in connection with the Śweta kalpa and which comprises the Mahātmya of Rudra is the

Vāyu Purāṇa; it contains 24000 verses. No manuscripts' containing this number of verses has yet been discovered but there are indications of the work begin imperfect. The Purāṇa is divided into 4 sections, the first beginning with the creation and the last treating of the sage to come. It is devoted to the praise of Śiva, and is connected with Śiva Purāṇa, for when one of them is given in the list of Purāṇas the other is omitted. In the Vāyu Purāṇa we hear of an ultimate principle, which is associated with the first causal movement of god. This regarded as the transcendental cause and is said to be known by various names such as Brāhmaṇa, Pradhāna, Prakṛti, Prasūti, Ātman, and Guaha. Yoni, Cakṣus, Kṣetra, Amṛtra, Akṣara, Śukra, Tāpas, Satyam, Atiprakāśa. The Vāyu Purāṇa also describes the nature of Maheśvara Yoga.

**Vāyuyastra** The astra presided over by Vāyu.

**Veda** Root vid 'know Divine' 'knowledge'. The Vedas are the holy books, which are the foundation of the Hindu religion. They consist of hymns written in an old form of Sanskrit and according to the most generally received opinion they were composed between 1500 and 1000 B.C. The Vedas are four in number— **1** Ṛg. **2** Yajur. **3** Sāma and **4** Atharva, but Atharva is of comparatively modern origin. The other three are spoken of by Manu as the three Vedas, and are said by him to have been milked out as it were, from fire, air, and the sun. In reality the Ṛg Veda is the Veda, the original work, for the Yajur Veda and the Sāma are merely different arrangements of its hymns for special purposes. Each Veda is divided into four parts, Mantra, Brāhmaṇa, the Araṇyaka and the Upaniṣads. The Mantra, or instrument of conveying thought, consists of prayer and praise embodied in the metrical hymns. The Brāhmaṇa, a collective term for the treatises called Brāhmaṇas, is of later date than the Mantra. It is written in prose, and contains liturgical and ritualistic glosses, explanations and applications of hymns illustrated by numerous legends. To the Brāhmaṇas are added the Araṇyakas and Upaniṣads, mystical treatises in prose and verse, which speculate upon the nature of spirit and of god and exhibit, a freedom of thought and speculation, which was the beginning of Hindu philosophy. All the Vedic writings are classified in two great divisions, exotic and esoteric; the Karma-kāṇḍa, 'department of works', the ceremonial; and the Jñāna-kāṇḍa 'department of knowledge'. The hymns and prayers of the mantra come under the first, the philosophical speculations of the Brāhmaṇas, and especially of the Upaniṣads, under the second division. All are alike Śruti. The Mantra or metrical portion is the most ancient, and the book or books in which the hymns are collected and called Saṁhitās. The Ṛg Veda and the Sāma Veda have each one saṁhitā the Yajruveda has two saṁhitās. The Yajur Veda is available in two aspects. The Śukla Yajurveda and the Kṛṣṇa Yajurveda. Correspondingly the Saṁhitās are five Ṛg Veda saṁhitā, Vājasaneyī saṁhitā, Taittirīya saṁhitā, Sama Veda saṁhitā and Atharva Veda saṁhitā. These are all in the form of hymns addressed in prayer to various gods.

**Veda Vyāsa Bhaṭṭār** Surname of Sudarśana Bhaṭṭār.

**Vedamitra** Teacher belongs to Ṛg Veda.

**Vedāṅga** Name of sun god.

**Vedānta Deśikā** He was the son of Ananta Śūrī and Totaramma. He was born in 1268 A.D. and died in 1369 He was the nephew and disciple of Atreya Rāmānuja. Traditions consider him to be the avatāra of the bell of Lord Veṅkaṭeśvara of Tirupati. As he was born at Tuppula a suburb of Kāñcīpuram, he was also called Tuppul Pillai, Veṅkaṭanātha, Veṅkaṭācārya, Vedānta Deśikā, Vedāntācārya were his other names. Deśikā has been called Sarvatantrasvatantra and Kavitārkika siṁha. Hs son disciples and successor was Nainār ācārya. Another famous disciple of his was Brahmatantrasvatantra Jiyar I. Deśikā was the author of more than 100 works, in fact 119 of which 16 are not extract. See other details for his works.

**Vedānta sūtras** Vedānta means the end of the Veda. The Upaniṣads being the final portions of the Veda are called Vedānta and because the sūtras string together the flowers of the Vedānta passages they are called Vedānta sūtras.

**Vedaśiras** Vedaśiras was born the son of Prāṇa. The Liṅga, Vāyu and Mārkaṇḍeya, however confer that Vedaśiras as the son of Mārkaṇḍeya. Prāṇa or, as read in the two former Pāṇḍu, was married to Puṇḍarīka, and had by her Dyutimat, whose sons were Śrījavana and Aśruta. Mṛkaṇḍa married Manasvinī, and had Mārkaṇḍeya, whose son by Murddhanya was Vedaśirās; he married Pivari, and had many children's who constitute the family or Brāhmaṇical tribe, of Bhārgavas sons of Bhṛgu. The most celebrated of these was Uṣanas, the preceptor of the Daityas, who, according to the Bhāgavata, was the son of Vedaśiras, but the Vāyu makes him the son of Bhṛgu by Paulomī, and born at a different period.

**Vedavatī** Daughter of the sage Kuśadhvaja, son of Bṛhaspati. She was renowned for her beauty and had set her heart of marrying none else than Viṣṇu. When Rāvaṇa tried to gain her affections, she bluntly told him of her mind and that even the deities, not to mention the Gandhavaras, had tried to win her in vain. Such stock replies once provoked the demon king Sāmba, so much that he at once slew her father, but nothing cold deter her from her firm resolve. Rāvaṇa by this contact that she cut off her hair and threatened to commit sati so that in her next births he might be reborn as Sītā and bring about his destruction.

**Vedic** Relating to the Veda. Professor Max Müller divides the Vedic age into four distinct periods, called the Caṇḍas, the mantra, the Brāhmaṇa and the sūtra period. The Caṇḍas period is about 1200-1000 B.C. is described as one of spontaneous song, the mantra period about 1000-800 B.C. as occupied at first in imitating previous works, and then collecting all works, old or new, to be handed down to posterity. the Brāhmaṇa period 800-600B.C. as spent in systematizing and interpreting the old works already become unintelligible and sacred, and the sūtra period 600-200 B.C. as devoted to the simplification of the complicated system of the theology and ceremonial of the previous period.

**Vedmāli** Name of a sage. No source was available. only in the Nārada Purāṇa explains that sage who attain the salvation at Vārāṇasī.

**Velappatheśikar** There were two authors bearing the same name and both were pupils of the same master. The first Velappā after he became Madathipathi composed Perialur Purāṇama and died at Tirupperumthurai. The second Velappā was the vice president of the mutt and turned out a good poet. He composed Pañcakkar pahrodai, a great work on Śiva philosophy. He died at Perur.

**Velavāsī** Hermits. They lived on the sea-coast.

**Vena** Son of Aṅga and a descendant of Manu Svayambhuva. When he became king he issued this proclamation. Men must not sacrifice or give gifts or present oblations. Who else but myself is the enjoyed of sacrifice?. I am forever the lord of offerings. The sages remonstrated respectfully with him, but in vain; they admonished him in stronger terms, but when nothing availed, they slew him with blades, of consecrated grass. After his death the sages beheld the clouds of dust, and on inquiry found that they arose from bands of men who had taken to plundering because the country was left with out a king. As Vena, was childless, the sages, after consolation, rubbed the thing, of the dead king to produce a son. From it there came forth a man like a charred log, with flat face, and extremely short. The sages told him to sit down. He did so, and thus became a Niṣāda, from whom sprang the Niṣādas, dwelling in the Vindhya mountains, distinguished by their wicked deeds. The Brāhmaṇas then rubbed the right hand of Vena, and from it sprang the majestic Pṛthu, Vena's son, resplendent in body, glowing like the manifested Agni. The above is the story as told with little variation, in the Mahābhārata, the Viṣṇu and Bhāgavata Purāṇas, and the Harivaṁśa. The Padma Purāṇa says that Vena began his reign well, but fell into the Jaina heresy. For this sages pummeled him until the first of the Niṣādas came forth from his thigh and Pṛthu from his right arm. Being freed from sin by the birth of the Niṣāda, He retired to an Hermitage of the Niṣāda, he retired to a hermitage on the Naramadā, where he engaged in penance. Viṣṇu was thus conciliated, and granted him the boon of becoming one with himself.

**Venus** Star. The diameter and circumference of Venus are one-sixteenth of those of the moon in yojanas.

**Vessavanamahārāja** Lokapālas found in Jainsim.

**Vessel** Symbol in the hand of Lakṣmī.

**Vetalas** Name of Rudrākṣas.

**Vetullavdins** Name of a Buddhist sect found in Ceylon.

**Vibhā (Vari)** City of Varuṇa. It was capital of Hiraṇyakaśipu, sun sets here when it is mid day. **2** City of Soma.

**Vibhājyavādins** School of Buddhism. According to Pāli source are identical with the Sthaviravādins and are credited with the belief in the simultaneous penetration of truths. They maintained, according to Abhidharma sources, the existence of the present element and of those in the past, which have not yet borne fruit.

**Vibhaṇḍaka** Ṛṣi and son of Kaśyapa, who was son of Mārīcī Brahmā, consulted his father to the choice of the best place for Tāpas and were, directed to the spot, which the river Tuṅgabhadrā runs in 3 directions. Sage who was born in the family of Kaśyapa, a member of Indra's assembly. He was the father of the Vedic scholar Ṛṣya Śṛṅga who married Rāma's sister Śāntā.

**Vibhrānta** Vānara chief.

**Vicakhnu-Gītā** Gītā that condemns the killing of animal under the pretence of Yajña.

**Vicitra** Brother of Yama.

**Vicitrabhāvanā** A city of Yama.

**Vicks** The Mother of Planet Aṅgaraka and wife of Agni.

**Vidatha** Name adopted by Bhāradvāja. Bhārata, the son of Duṣyanta, had no heir because it is said that his wives killed their sons, as he was disappointed in them. He therefore, adopted a ṛṣi of the family of Bhāradvāja, son of Bṛhaspati. This adopted person is called Vithatha by the Purāṇas. See Pauravas.

**Vidba-vari** Daughter of Parā and Puñjikāstana. She was abandoned by her parents and lived in the forest. She was married to Svarociś, and she bore a son named Manu.

**Vidbhuja** Name of a hell for one who eat poisonous food in a row.

**Videha** Name of Hari. **2** Name of Lalitā. **3** Name of Nimi. **4** The dynasty of Videha is given by five Purāṇas and the early part down to Stradvaja by the Rāmāyaṇa. All are in substantial agreement except that the Vāyu and Brāhmaṇa have lost the names between Śakuni and Svāgata and the Garuḍa has lost the first two names. Nimi, the founder of this dynasty is said to have been an Aikṣvāku prince. Interpreting this to means that he was son of Ikṣvāku himself, the Pūraṇic editors have called him brother of Vikukṣi, the son of Ikṣavāku. But the other facts preserved in the Purāṇas prove this interpretation to the wrong. The first and the most important fact is that Purāṇas say that Nimi was a contemporary of the Ṛṣi Gotama, near whose hermitage he is said to have built a city named Jayanta. As no ṛṣi of the name Gotama is ever included by the Purāṇas among those primeval sages who were the contemporaries of Manu and his sons, Nimi, the contemporary of Gotama, could not have been a son of Ikṣavāku. Secondly, no Videha king is ever mentioned in the Purāṇas or any other work, in connection with any early person or even, which mean that the Videha dynasty did not exist in early times, and so could not have been founded by Ikṣavāku's son. Thirdly, the list of the Videha kings itself lends support to this view. This list gives some 51 names. The certain point where a synchronism exists is the reign of Śīradhvaja, who was a contemporary of Dāśaratha. The list terminates at the time of Kṛti, who can be none other than Kṛtakṣaṇa, of the Mahābhārata who lived at the time of the Bhārata war, for the Purāṇas give the account only three dynasties after the Bhārata war, viz. those of Kuru, Kośala and Magadha. We find that the part of the list from Siradhvaja to Kṛti, which comprises a larger number of kings than the remaining part of the list, is complete the number of its kings agreeing with the number of contemporary Kośala dynasty. There is no reason to believe that the other and the smaller part of the list are also not complete. Thus, if we regard the whole list to be complete, Nimi is proved to be far later than Ikṣavāku, and his time falls about the time of Bhagīratha. This is fully in agreement with Vedic evidence. Nimi's son Mithi Janaka is said to have founded the city of Mithilā. His name Janaka became the family name of this dynasty, and his descents were called Janakas. They were also called Vaidehas from their kingdom Videha and Maithilas from their capital Mithilā.

**Videhapurī** The Capital of Janaka. Balarāma spent sometime they are teaching the warfare technique to Duryodhana.

**Vidhātri** Creator. A name of Brahmā of Viṣṇu and of Viśvakarmā.

**Vidhhu** Name of Moon.

**Vidhira** Serpent and son of Kāśyapa.

**Vidura** Vyāsa the well-known writer of the Purāṇas, begot the son of a female slave of Ambikā, the wife of Vicitravīrya, the father of Dhṛtarāṣṭra. He was very righteous, unbiased, of right judgment and wise. He advised Dhirtarāṣṭra not to hate the Pāṇḍavas, and to let them have their share in the kingdom, but his advice was disregarded. He put the Pāṇḍavas on their guard as they were about to be burnt in the lacquer house especially created for their destruction by their cousins the Kauravas. He had gone to perform pilgrimages when the battle took place between the two parties. After the battle he went to live in a forest and died there.

**Vidyā** Name of goddess Śakti.

**Vidyādhara** Possessors of knowledge. A class of inferior deities inhabiting the regions between the earth and sky, and generally of benevolent disposition. They are attendants upon Indra, but they have chiefs and kings of their own, and are represented as inter marrying and having much intercourse with men.

They are also called Kāmarūpin. 'taking shapes at will'; Khecara and Nabhaśchara "moving in the air 'Priyam vāda' sweet spoken". **2** Class of demi-gods.

**Vidyādharas** Semi celestial beings, in creation adore Indra.

**Vidyādhārī** Literally means a class of demi-gods. The Ganges on account of her purified d proprieties is regarded as such.

**Vidyāraṇya** Disciple of Mādhava and author of Pañcadaśī, he lived middle of 13th century. He had four teachers as his guru. They were Bhāratatīratha, Bhārati Tīrtha, Vidyā Tīrtha and Śaṅkarānanda.

**Vidyeśvara** Name of Saṁhitā found in Śiva Purāṇa. It consisted of 10000 verses.

**Vidyeśvarī** Name of goddess Lalitā.

**Vidyuddamstra** Name of a monkey.

**Vidyudrūpa** Rākṣasa whose eyes were like a lotus leaf, who lived in the mount Kailāśa. He was a true follower of Kubera. He salin the bird's king son Kaṅka.

**Vidyunvarṇa** Name of Apsarās.

**Vidyutparṇa** Name of an Apsarās.

**Vidyutpātaka** one of the 7 Pralaya Clouds.

**Vighnāntaka** Deity belongs to Samaya family.

**Vighneśarī** Name of goddess Śakti.

**Vignānatman** Vignātman was the disciple of Jñānottama. He was also called Vijñānaśrama. He has written a commentary on Padmapāda's pañcapadika called Tātparyadyotini. His other works are **2** Śvetaśvatara Upaniṣads Dīpikā and **3** Nārāyaṇa Upaniṣad Vivaraṇam. He is also said to have written a commentary on Pañcapadika vivaraṇa called Gūḍārtha Dīpikā.

**Vihāga** Literally means name of a bird. An epithet of the Ganges.

**Vihaṅgamas** A class of deities.

**Vihāra** A place where Buddhist teachers met and walked about, to discuss about Buddhism.

**Vijaya Gaṇapathi** Form of Gaṇapati.

**Vikaca** A Vānara Chief. **2** Daughter of Nīla, and wife of Virūpaka. The Nairṛta, Rākṣasa and mother of Bhuirakṣas. She was ugly in shape.

**Vikaraṇabhrukuṭi** Name of Śakti.

**Vilanjolai Pillai** He was śiṣya of Pillai Lokācārya as also of Alagīya Manavala Perumāl Naināra Ācārya. He taught Tiruvaymoli to Tirumalai Alvar.

**Vimāna** A car or chariot of the gods, carrying them self-moving through the skies, and serving also as a seat. Later, a temple.

**Vimohana** Name of a hell.

**Vimukatman** Vimukataman, a disciple of Avyayātman Bhāgavata Pūjyapāda a wrote his Īṣṭa siddhi probably, not later than the early years of the thirteenth century.

**Vinadbhara Dakṣiṇāmūrthī** Form of Dakṣiṇāmaūrthi.

**Vinata** Daughter of Dakṣa, one of the wives of Taikṣya, begot Garuḍa and Aruṇa. **2** Mother Goddess. **2** A Vānara chief. **3** An avatāra of Śveta.

**Vinaya** Disciple, the name of one of the three piṭakas, that which treats of disciple for the order of Bhikṣus.

**Vināyaka** Literally, the remover, a name of Gaṇeśa.

**Vināyaka Purāṇam** Vināyaka Purāṇam, a poetical treatise on Vināyaka is the master piece of an illustrious poet giant called Kacciyappa Munivar. He was an eminent and renowned student of Śrī Civananạ Munivar, affiliated to the Tiruvavatuturai Atinam. Vināyaka Purāṇam is also called the Bhāgava Purāṇam, as this Purāṇam has been composed by Saint Bhṛgu, an ancient ṛṣi, it has been named after its authors. As this Purāṇam speaks about the supremacy of Vināyaka, it is considered to be an exposition of Gāṇapatya, the religion of those who regard Gaṇeśa as the supreme being. Vināyaka Purāṇam is said to have been related by lord Śiva to Brahmā who in turn narrated it Vyāsa and from whom Bhṛgu learned it. The Sanskrit version consists of 12000 ślokas has been summarized in about 6000 stanzas in Tamil. The Tamil version of the Vināyaka Purāṇam by Kacciyappa Munivar is also divided into two parts just like the Sanskrit work. The Upāsanā Kāṇḍa consists of 69 chapters plus six introductory and Līlā kāṇḍa contains 16 chapters, and the whole book contains 6225 stanzas. The poem or the chapter containing the introductory stanzas gives a list of the contents of the Purāṇa in 34 verses and all the legendary stories described the proverbs of Gaṇeśa.

**Vinayapiṭaka** Buddhist sacred literature that is part of Tripiṭaka. It contains Buddha's teachings regarding the rules of conducts of the monks and many episodes and events associated with the development of the Saṅgha, including the Buddhist councils.

**Vinayavāda** Jain School of thoughts. The Vinayavādins are mentioned as Aviruddhaks in the Aṅguttara. They do not accept signs, external rules of ceremony, and the scriptures, but uphold the supremacy of reverence as the cardinal virtue leading to perfection.

**Vindhya** Mountain ranges. The text Mārkaṇḍeya Purāṇa reads Skandha, which is clearly wrong. The Vāyu, Kūrma and Varāha Purāṇa read Ṛkṣa. There is certainly some confusion in this group of rivers, for the Madākinī, Dāsarna and Tamasā rise in the Vindhya watershed, while the Sona, Mahānada, and Narmadā rise rather in the Ṛkṣa mountain but the rivers mentioned in Mārkaṇḍeya Purāṇa rise in the Ṛkṣa mountains, so that the proper reading here should no doubt be Vindhya. The Agni Purāṇa says the Narmadā rises in the Vindhya mountains, so that perhaps this river and also the Sone and the Hasdu branch of the Mahānadī, which all rises close together near Amarakaṇṭaka may have been considered to belong to the Vindhya watershed. There seems to have been some vagueness in this mater, for the Utkalas and Kesalas are classed among the race that inhabited the Vindhya Mountain. These are said to be the mountains of Goṇḍwānā. See Wilson' s Viṣṇu Purāṇa. Judging from the rivers which are said in Viṣṇu Purāṇa that it rises in the Vindhya and Ṛkṣa ranges, it appears this range consists of the hills which form the water shed between the Narbuddhā, Sone and Mahānadī on one side, and the Tāpti and northern tributaries of the Godāvarī on the other side; that is, it comprises the Satpurā hills and the hills extending through the middle of Berar and the south of Chhota Nagapur nearly into west Bengal. For Vindha nivasinah read Vindhya-nivasinah as stated in the Mārkaṇḍeya Purāṇa. Vindhya is used here in its general and wider meaning, as denoting the whole mountain chain from Gujarat eastwards, and not in the precise sense given it in other Purāṇas, because the Naiṣadas, Avantis and other western people are included in this group.

**Vindhyavāsinī** Form of Durgā.

**Vipra** Son of Dhruva and Suvīthī. He had 5 brothers and they were Puṣparaṇa, Tigmaketu, Īśa, Urjja, and Jaya 2 Son of Śrutañjaya.

**Vīra** The name of the last arhat or Jin of the Jains.

**Virbhav** The name of a division of the Śākta sect found in Bengal.

**Virchigam** The month during which the sun is in scopio, corresponding most nearly to November.

**Virulhaka Mahārāja** Lokapālas found in Jainsim.

**Virupakkha Mahārāja** Lokapālas found in Jainsim.

**Visalaya** A medical plant of great efficacy in healing cuts and wounds. It is still cultivated in several parts of Bengal.

**Viśālkṣī** Name of goddess Pārvatī.

**Visansana** Name of a Hell.

**Viṣapaharamūrtī** Form of Śiva.

**Viśawakarman** Name of a Ṛṣi.

**Viṣṇuvism** That form of Hinduism in which Viṣṇu is regarded as the principal god, usually in his avatāra as Kṛṣṇa as compared with Śaivism, it is a luxurious and sensuous religion, and it blended to some extent with Buddhism, while Śaivism remained sharply antagonistic.

**Viṣṇuvite** See Vaiṣṇava.

**Viṣṇuyaśas** Father of Kalki.

**Vishtasp** King who patronized the spiritual experience of Zoroastrian.

**Vishvakasena** Personal attendant of Viṣṇu.

**Vishvaksean** Epithet of Viṣṇu.

**Vishvamvara** Name of Viṣṇu.

**Visikha** Son of Śuki and Garuḍa.

**Viśiṣṭādvaita** The doctrine of the Rāmānujas that puruṣa and Prākṛt, while distinct are identical with Brahmā.

**Viṣkambhin** Deity belongs to Samaya family.

**Viṣṇu** Root vish, 'to pervade'. In the Purāṇas he is the second number of the triad, the embodiment of the Sattvaguṇa, the quality of mercy and goodness, which displays itself as the preserving power, the self existent, all pervading spirit. As such, his votaries associate him with the watery element, which spread everywhere before the creation of the world. In this character he is called Nārāyaṇa, moving in the waters, and is represented pictorially in human form slumbering on the serpent sesha and floating on the waters. This too, is the position he assumes during the periods of temporary annihilation of the universe. The worshippers of Viṣṇu recognize in him the Supreme Being from whom all things emanate. This legend is repeated in the Mahābhārata, though briefly; barely noticed in the Viṣṇu Purāṇa, at some length in the Bhāgavata Pūrṇa, all alluding to the supremacy of Viṣṇu, which he had secured in the sphere of public worship. The highest place that he had acquired in popular esteem is again reflected in the Kaṭha Upaniṣads, where the end of the journey, which a mortal soul makes, has for its zenith, and the goal of Viṣṇu. It was considered the goal of al immortal ecstasy and idea from the Ṛg Veda, as pointed out earlier. Viṣṇu worship was not evidently so popular during Āśvalāyana, so far as ritual was concerned but in the Gṛhya sūtras of Apastamba. Hiraṇyakaśa in and Pārāśara, in the course of marriage rites the execution of the Saptapadi ceremony, when every time the bride takes one step the groom prays to the deity Viṣṇu, Though he was the youngest of the twelve Ādityas, he was the most supreme. In his incarnation as Kṛṣṇa, he was invoked by Draupadī to rescue her when she was taunted and disrobed in an open assembly by the wicked Kauravas. He responded to her appeal at once. He is worshipped by the divinities in the tīrthas of Vāḍava, Lokoddhara, Agnidhara and Viṣṇupada. He had recover a thousand of such tīrthas, which had been captured by a demon in the form of a tortoise. That was one of his manifestations. He manifested himself in ten incarnations. He granted to Rāma, his manifold energy to conquer the demons headed by Rāvaṇa and save the world from all the evils. He assisted in raising the earth from the sea in his Varāha incarnation. As a Narasiṁha he slew the demon Hiraṇyakaśipu and preserved faith in god, as Vāmana he rescued the three worlds from the demon Bali. He destroyed the fierce Asura Jambha, who invariably disturbed execution of sacrifice. Another of his incarnations was that of Rāma

Jamadagnya. On the representation of the deities that the Kailāśa had sought refuge in the bottom of the sea, he advised them to approach the sage Agasatya with a request to dry it up and latter fill it by appealing to Brahmā. Among his other exploits are his slaughter of the demons, Madu and Kaiṭabha, and his filling up the Kuvalāśva with his boundless energy. He is also interpreted symbolically. He is believed to acquire a red colour in the Treta age, yellow in the Dvāpara and black in Kali age. At the close of every yuga, being the embodiment of manifold energy, he is believed to issue forth in the form of an all consuming fire to destroy not only this world but also the under world. At such moments clouds gather in the skies, pouring forth their showers to quell of four thousand of such yugas, the earth will be flooded with the light of the supreme spirit as Nārāyaṇa. He will be endowed with a thousand eyes, feet, heads, and lying on the great serpent Śeṣa. Which will have a thousand hoods; envelop all space with a gloom like that of eternal night itself. His heaven is Vaikuṇṭha comprised of precious stones, of every conceivable kind and there he is supposed to dwell with Lakṣmī. The ten incarnations of Viṣṇu have been interpreted astronomically. They have, held to be no other than the forms cast by the common during the Dakṣiṇāyaṇa and Uttarāyaṇa. The strides of Viṣṇu, referred to in the Kṛṣṇa Yajurveda in terms of meters like Gāyatrī, Tṛṣṭubh, Anuṣṭubh and Jagati, have been held to imply the varying lengths of a Dakṣiṇāyaṇa and 48 aṅgulas on the Uttarāyaṇas in the month of Pauṣya. The different shapes of the gnomon shadows have been interpreted to allude to each of the incarnations. In the Purāṇas, Viṣṇu's supremacy was maintained. In them his incarnations are sometimes described as ten, at other time as twenty-four whiles in some connections, they are said to be without any end. On the ten avatāras, nine have been completed while the 10th Kalki has yet to take place. The Matsya Purāṇa explains why Viṣṇu had to manifest himself in so many incarnations. The demons, on finding that the gods were always worsening them in battle, appealed to their preceptor Śukra. He left them to perform a mighty penance to procure from Śiva a charm that would always ensure victory to them. Until he returned they wanted a refuge and so they decided to approach Śukra's mother, Kāvya, who agreed to protect them. Conceived differently. Of the following is the description of these Mūrthis according to an acknowledged authority. of these, Keśava, shining like gold, bears four cakras. The dark complexioned Nārāyaṇa bears four śaṅkhas. Govinda, who shines like moon, has four bows. Viṣṇu, who resembles the lotus-blossoms in complexion, of the serpent śeṣa, his wife sitting at his feet. The stream of a lotus shoots up from his navel, and on the blossom sits Brahmā. Viṣṇu has four hands in each of which he holds different weapons. His heaven in Vaikuṇṭha, made entirely gold. Its circumference is 80000 miles. All its buildings are made of jewels. The pillars and ornaments of the building are of precious stones. The celestial Ganges flows through it. In Vaikuṇṭha are also five pools containing blue, red and white lotuses? On a seat glorious as the meridian sun, sitting on white lotuses is Viṣṇu and on his right side Lakṣmī, who, shines like a continued blaze of lightning, and from whose body the fragrance of the lotus extends 800 miles. In the Purāṇas he is the Prajāpati and supreme god. As such, he has three avasthās or condition;—That of Brahmā, the active creator, who is represented as springing from a lotus which grew from Viṣṇu's navel while he was sleeping afloat upon the waters. 2. Viṣṇu himself, the preserver, in an avatāra form as in Kṛṣṇa. 3. Śiva or Rudra the destructive power, who, according to a statement of the Mahābhārata, sprang from his forehead. But though the Mahābhārata generally allows Viṣṇu the supremacy, it does not do so invariably and exclusively. There are passages, which uphold Śiva as the greatest of the gods, and represent Viṣṇu as paying him homage. The Śaiva Purāṇas of course make Śiva supreme. Viṣṇu's preserving and restoring power has been manifested to the world in a variety of forms called avatāras, literally descents, but more intelligibly incarnations, in which a portion of the divine essence was embodied in a human form possessed of superhuman powers. All these avatāras became manifest for correcting some great evil or effecting some great good in the world. The avatāras are ten in number, but the Bhāgavata Purāṇa increases them to 2, and adds that in reality they are innumerable. All the ten avatāras are honoured, as great mortal heroes and receive worship as great god. See other details —Names of Viṣṇu.

**Viṣṇu Bhaṭṭopādhyāya** Viṣṇu Bhaṭṭopādhyāya was the disciple of Swamindra Pūjyapāda. His full name is Sarvajña Viṣṇu Bhaṭṭopādhyāya. He was son of Janārdana who afterwards became a Saṁnyāsī under the name of Anandagiri. He is the author of Ṛjuvivaraṇa, a commentary on Pañchapadika Vivaraṇa. He is referred to in Sarvadarśana saṁgraha of Śrī Vidyāraṇya.

**Viṣṇu Purāṇa** This Purāṇa generally stands third in the lists, and is described as "that in which Parāśara beginning with the events of the Varāha kalpa expounds all duties is called the Vaiṣṇava, and the learned know its extent to be 23000 stanzas". The actual number of stanzas does not amount to 7000 stanzas, and there is no appearance of any part being wanting. Viṣṇu Purāṇa is said to be the ratna or the gem among Purāṇas. In the Tamil version the book contains 4446 verses that are divided into 6 big division. In it the 5th division is the biggest one and it deals with Kṛṣṇāvatāra. Wilson, the translator of this Purāṇa says, of the whole series of Purāṇas, the Viṣṇu most closely corresponds to the definition of the Pañcāla Lakṣaṇa Purāṇa or one which treaties of five specified topics. It comprehends them all, and although it has infused a portion of extraneous and sectarian matter, it has done so with so briefly and judgment, and has not suffered the fervor of its religious zeal to transport it to very wide deviations from the prescribed path. The legendary tales which it has inserted are few, and are conveniently arranged as that they do not distract the attention of the compiler from objects of more permanent interest and importance. The first book of the six, into which the work is divided is occupied chiefly with the details of creation primary, secondary, the first explaining how the universe proceeds from Prakṛti, or eternal crude matter, the second, in what manner the forms of things are developed from the elementary substance previous evolved, or how they reappear after their temporary destruction. Both these creations are periodical, but the termination of the first occurs only at the end of the life of Brahmā, when not only all the gods and all other forms are annihilated, but the elements are again merged into primary substance besides which one only spiritual being exists; the latter takes place at the end of every Kalpa or day of Brahmā, and affects only the forms of inferior creatures, and lower worlds, leaving the substance of the universe entire, and sages and gods unharmed. The explanation of these events involves a description of the periods of times upon which they depend, and which are accordingly detailed. Their character has been a source of very unnecessary perplexity to European writers, as they belongs to a scheme of chronology wholly mythological having no reference to any real or supposed history of the Hindus, but applicable, according to their system, to the infinite and eternal revolutions of the universe. In these notions, and in that of the co eternity of spirit and circumstances essential to the completeness of the story are only alluded to not recounted, showing in disparity, the writer's. The course of the elemental creation is in the Viṣṇu, as in other Purāṇas, taken from the Sāṁkhya philosophy, but the agency that operatives upon passive matter is confusedly exhibited, in consequence of partial adoption of the illusory theory of the Vedānta philosophy, and that prevalence of the Paurāṇic doctrine of Pantheism. However incompatible with the independent existence of Pradhāna or crude matter, and however in congruous with the separate condition of pure spirit it is declared repeatedly that Viṣṇu, as one with the supreme being, is note only spirit, but crude matter and not only the latter, but all visible substance and time. He is Puruṣa sprit Pradhāna, crude matter, Vyakta visible form, and Kāla time. This cannot but be regarded as a departure from the primitive dogmas of the Hindus, in which the distinctness of the deity and his work was enunciated, in which upon his willing the world to be, it was and in which his interposition in creation, held to be in consistent with the quiescence of perfection, was explained away by the personification of attributes in action, which afterwards came to be considered as real divinities. Brahmā, Viṣṇu and Śiva charged severally from the given season with the creation, preservation and temporary annihilation of material forms. After the world has been fitted for the reception of living creatures, the will-engendered sons of Brahmā, the Prajāpatis, and their posterity people it. It would seem as if a primitive tradition of the descent of mankind from seven holy personages had at first prevailed, but that in the course of time it had been expanded into complicated and not always consistent, amplification. How could these ṛṣi have posterity? It was necessary to provide them with wives. In order to account for their existence, the Manu Svayaṁbhuva and his wife Śatarūpā were added to the scheme or Brahmā becomes two folds, male and female and daughters are then begotten, who are married to the Prajāpatis. Upon this basis various legends of Brahmā's double natures some no doubt as old as the Vedas, have been constructed; but although they may have been derived in some degree from the authentic tradition of the of mankind from a single pair, yet the circumstances intended to give more interest and precision to the story are evidently of an allegorical and conduced, in apparently later times, to a coarseness of terrorisation which was neither the latter nor sprit of the original legend. Svayaṁbhuva, the son of the self born, and his wife Śatarūpā, the hundred formed or multiform, are themselves allegories and their male descendants, who become the wives and their female descendants, who become the wives of the ṛṣis, are faith, devotion, content, intelligence, tradition and the like while amongst their posterity we have the different phases of the moon, and the sacrificial fires. In another creation the chief sources of creatures in the Patriarch Dakṣa, whose daughters, virtues or passions or astronomical phenomena, are the mothers of all existing things. These legends, perplexes they appear to be seem to admit of allowable solution in the conjecture that the Prajāpatis and ṛṣi were real personage, the authors of the Hindu system of social, moral and religious obligations, and the first observers of the heavens, and teachers of astronomical science. The regal personage of the Svayambhuva Manvantara are but few, but they are described in the outset; as governing the earth in the dawn of society, and as introducing agriculture, and civilization. The legends of Dhruva and Prahlāda, which are intermingled with these particulars are in all probability ancient, but they are amplified, in a strain comfortable to the Vaiṣṇava purport of this Purāṇa by doctrines and payers asserting the identify of Viṣṇu with the supreme. The second book opens with a continuation of the kings of the first Manavantara, among whom Bharat is said to have given a name to India, called after him Bhāratavaraṣa. This leads to a detail of the geographical system of the Purāṇas with mount Meru the seven circular continents, and their surrounding oceans, to the limits of the world, all of which are mythological fictions, in which there is little reason to imagine that and topographical truths are concealed. The book contains the planetary and other sphere is equally mythological, although occasionally presenting practical detail and notions in which there is an approach to accuracy. The concluding legend of Bharat in his former life the king so named, but now a Brāhmaṇa, who acquires true wisdom and there by attains liberation, is play an invention of the compiler and is peculiar to this Purāṇa. The arrangement of the Vedas and other writings considered sacred by the Hindus, begin in fact the authorities of their religious rites and belief, which is described in the beginning of the third book is of much importance to the history of literature, and of the Hindu religion. The sage Vyāsa is here represented not as the author, but the arranger or compiler of the Vedas, Purāṇas. His name denotes his character, meaning the arranger or distributor, and the recurrence of many Vyāsas, many individuals, who new modeled the Hindu scriptures, has nothing in it that is improbable except the fabulous intervals by which their labors are separated. They're arranging, the refashioning, of old materials, is nothing more than the progress of time would be likely to render necessary. The last recognized compilation is that of Kṛṣṇa Dvaipāyana, assisted by Brāhmaṇas, who were already conversation with the subjects respectively a signed to them. They were the members of a college or schools, supposed by the Hindus to have flourished in a period more remote no doubt, that the truth, but not at all, unlikely to have been instituted at some time prior to the accounts of India which we owe to the Greek writers, and in which we see enough of the system to justify or inferring that it was then entire. That there have been other Vyāsas and other schools since that date, that Brahmaṇas unknown to fame have remodeled some of the Hindus scriptures, and especially the Purāṇas cannot reasonably he contested after dispassionately weighting the strong internal evidence which all of them afford of the intermixture of unauthorized and comparatively modern ingredients. The fourth book contains all that of the Hindus have of their ancient history. It is a tolerably comprehensive list of dynasties and individuals; it is a barren record of events. It can scarcely be doubted own ever, that much of it is genuine chronicle of persons, if not of occurrences. That it is discredited by palpable absurdities in regard to the longevity of the princes of the earlier dynasties must be granted and the particulars preserved of some of them are rival and fabulous. It traces out genealogies of all kings, and other details. The fifth book of the Viṣṇu Purāṇa is exclusively occupied with the life history of Kṛṣṇa. The last book contain an account of the dissolution of the world in both its major and minor cataclysms, and in the particulars of the end of all things by fire and water, as well as in the principle of their perpetual renovation, presents a faithful exhibition of opinions that were general in the ancient world. The metaphysical annihilation of the universe, by the release of the spirit form bodily existence.

**Viṣṇupathi Gaṅgā** According to Barhma Purāṇa, when Lord Viṣṇu, in his Vāmana incarnation, manifested his cosmic form and raised his left foot to cover the heavenly regions in the second step, he let the upper crest of the shell of the cosmic egg, go cracked by the nail of the big toe of his left foot and through that opening rushed in the water covering the cosmic egg extremely. The stream of water washed the feet of the lord and was designated Bhagavatpadi. After a period thousands of yugas, she descended on the top of the celestial regions called Viṣṇupada, where Dhruva, the son of Uttānapāda meditates on the lord. It is due to her association with the feet of Lord Viṣṇu and its first descent on Viṣṇupada that Gaṅgā is known as Viṣṇupadi. In the Brahma vaivarta Purāṇa, we are told that Gaṅgā went to Vaikuṇṭha by Rādhikā mantara, and by Viṣṇu's order flowed out of the lotus feet of Viṣṇu. Hence she is called Viṣṇupadi.

**Viṣṇusvāmin** Viṣṇusvāmin is regarded by tradition as being the earliest founder of the Viśuddhadvait School, which was regarded by Vallabha. He was son of Devasvāmin. He was succeeded by Śukasvāmin a great religious reformer of North India. He had seven hundred disciples and followers. Buddhist reformers burned his works.

**Visuṇḍī** Serpent and son of Kāśyapa.

**Viśvakarmā** Ray of the sun is the southern direction of the sun. **2** The name of a god, sometimes identical with Prajāpati, as the creator of all things, and sometimes with Tvaṣṭṛ as the architect of the gods. He presides over all manual labours and arts. From his five sons the Kanarese Pañcāla claim descent, and the name is now applied particularly to one small subdivision of the Pañcāla. Tvaṣṭṛ, or, as he is called in the later works, Viśvakarmā is the architect and workman of the gods. The heavenly places were formed by him and the warlike gods are indebted to him for their wonderworking weapons. He sharpens the iron axe of Brāhmaṇasapati and forces the thunderbolts of Indra. Tvaṣṭṛ is in several passages connected with the Ṛbhus. These were sons of a man named Sudhanvan, who owing to their great skill in working, obtained immortality and divine honors. The Ṛbhus made Indra's chariot and horses, also by their great austerities restored their parents to youth. They are spoken of as the pupils of Tvaṣṭṛ.

**Viśvakāya** This is a compound word made up of Viśva=universe and Kāya= capital, abode, principal, body. The expression Viśvakāya=capital, abode, body or principal of, the universe, and is an epithet of the Ganges;—for she is the capital of all the Āryan tīrthas. She is the abode of pious Āryans, who in their lifetime pass their days in contemplation on her banks and their remains, ultimately find an abode in the sacred waters. She is the principal tīrtha of the universe. She is the body of the universe in the sense that water is one of the 5 elements in the body, and the water, as such an element, means purest water. The Ganges water begins so best can be compared with the purest water as one of the elements. Viśvakāya, as one world, may also mean produced from the body of Śiva;—a for Viśva is the epithet of Śiva also. It is said that the Ganges fell on the head of Śiva from the heaven, and thence she moved on the world below, which is a simple fact, for the clouds hang about in the heavens and discharge themselves in form of snows on the lofty peaks of mountains. The Kailāśa peak in the Himālayas is the region of perpetual snows, where the snow being crushed by its own weight flows downward, and reaching a certain level is converted in to water which in its turn flows onwards in form of a river. Now Kailāśa is the abode of Śiva, and the Ganges has its source in the Himālayas near it. The snows of Kailāśa are being the chief feeders of the river.

**Viśvakarman** Nourishes Buddha.

**Viśvāmitra** A celebrated sage, who was born a Kṣatriya, but by intense austerities raised he to the Brāhmaṇa caste, and became one of the seven great ṛṣis. In the Mārkaṇḍeya and other Purāṇas, the story is told of Viśvāmitra's implacable persecution of king Hariścandra, one result of which was that Vasiṣṭha and Viśvāmitra cursed each other so that they were turned into birda, and fought together most furiously till Brahmā put an end to the conflict, restored them to their natural forms, and compelled them to be reconciled.

**Viśvāmitra** The son of King Gandhi of the lunar race. Although a born Kṣatriya, by his severe austerities he became a Brāhmaṇa ṛṣi. He had many sons. Including Yājñyavalkya. He hated Vaṣiṣṭha. In order to interrupt him in his austerities Indra sent Menakā a heavenly happened in the war just from where he sat and he explained the same to King Dhṛṣṭarāṣṭra.

**Viśvaprasādinī** The purifier of the universe. An epithet of Ganges.

**Viśvarūpa** Son of Viśvakarmā.

**Viśvāsa-da** Tongue of god Agni. The word Viśvāsa-da means bestowing confidence.

**Viśvāśravas** Nourishes Venus.

**Viśvasrit** Heat producing rays.

**Viśwa** Daughter of Dakṣa. She had 12 sisters.

**Viśwachi** Name of an Apsarās.

**Viśwachisahajanya** Name of an Apsarās.

**Viśwajit** Name of horse sacrifice performed by Janamejaya.

**Viśwakarmā** Son of Tvaṣṭa and Yaśodharā. He was father of Maya and his daughter was Sureṇu, or inaction of arts and crafts. **2** The division of the earth into 7 islands **3** One of the 7 important rays of Sun. **4** Vāmavartina god **5** Son of Prabhāta and Bhāvana, lord of Prajāpatra.

**Viśwakha** Name of a Ṛṣi.

**Viśwānhi** Name of an Apsarās.

**Vitihotra** Surname of Agni. It means he who sanctifies the worshipper. **2** The name of a god considered being a form of Kṛṣṇa. He is worshipped principally at Paṇḍhapur, in the Decan and more especially by the mean and despised classes.

**Viṭṭhaladikṣita** Son of Vallabha. He was also known as Viṭṭhaleśa and had written number of works. See other details for works of Viṭṭhaladīkṣita.

**Vivartavāda** This is a theory of appearance and reality. According to some of Vedānta, the cause without undergoing any change in itself produces the effect.

**Vivisect** Name of sun god. It means the radiant one.

**Vratani** The Purāṇic concept of Vrata implies any undertaking, religious or ascetic performance or observance, vow or religious duty and it seems to be an amalgam of Ṛta, Dharman and Vrata concepts of the Vedic period. In the Vratas Ekādaśī vrata elaborately discussed in all Purāṇas. The Nāradapurāṇa is quoted as an authority of all Vratas.

**Vratya** Person whom the twice born beget on women of their won classes, but whom it the prescribed rites and have abandoned the Gāyatrī, are to be designated as Vratyas.

**Vreta-Gītā** Gītā discuss about the self-control of man.

**Vribadratha** Name of a Ṛṣi.

**Vṛgu** According to Yāska, his origin was from fire. It is a name of a ṛṣi clan to which the fire worship is also much indebted. Matariśvān like a friend brought this Agni to the Bhṛgu family. Matariśvan is another name of Agni.

**Vṛhat saṁhitā** The astronomical work of Vārāhamitra.

**Vrikadevī** Wife of Vasudeva.

**Vrikaṭeśjasa** Son of Dhanya and Dhruva.

**Vṛkoda** Surname of Bhīmasena. Literally the word Vṛkoda means a wolf in the stomach.

**Vṛkṣavapaniketa** Name of an Apsarās.

**Vṛnda** The tulasī plant, the holy basil personified also as a nymph beloved by Kṛṣṇa.

**Vṛndāvan** A more classical form of Bṛndāvan. Also masonry stands on which the tulasī is grown.

**Vṛṣabhadhvaja** Vṛṣabhadhvaja literally means one who has a bull for his conveyance. Śiva rides the bull, therefore this term denotes Śiva.

**Vṛṣa** Son of Vithiśotra.

**Vṛṣa kahva** Name of a river.

**Vṛṣadarabha** Son of Śibī.

**Vṛṣadgu** Name of a Ṛṣi.

**Vṛṣakapi** Name of Rudra.

**Vṛṣaṇa** Son of Kārttivīrya.

**Vṛṣaparva** Royal sage who lived in the Himavān Mountain.

**Vṛṣaparvan** Name of an asura and king of Dīrghaprajña. He was also known by the name Ajaka. 2 King of men. This would appear to be Vṛṣaparvan a famous king of the Dānavas whose daughter Śarmiṣṭhā married Yayāti. There was a famous hermitage called Vṛṣaparvan's hermitage near Mount Kailāśa in the Himālayas, but that Vṛṣaparvan appears to have been a contemporary with the Pāṇḍavas, according to Mārkaṇḍeya Purāṇa. His daughter Śarmiṣṭhā was married to Yayāti. 3 Son of Danu. He had 39 brothers.

**Vṛṣa-parvan** Hermitage. See Vṛṣaparvan.

**Vṛṣasena** Son of Karna. 2 Name of a ṛṣi.

**Vṛṣava** Name of a hell.

**Vṛtra** Asura in nature. He was also known as Krodhahantri. He was known as king of Daṇḍa.

**Vṛtraha** Name of Indra.

**Vṛtranāśaka** Name of a war, which took place between Indra and asura, named Vṛtrāsura. Indra killed the asura Vṛtrāsura with assistance of Viṣṇu.

**Vṛtta** Serpent and son of Vāsuki.

**Vyāghrapāda** Another name of Ṛṣi Vasiṣṭha.

**Vyāghrī** Wife of Jāmbat and mother of Jambāvatī.

**Vyāhṛti** Daughter of Pṛṣṇi and Savitrī. The deity presiding over the three mystical syllables Bhuḥ, Bhuvaḥ and Svarḥ usually repeated after OM. These are prefixed to the Gāyatrī Mantra. They stand for the earth, the intermediate region and the heaven.

**Vyāhṛti** Three mystical works said by Manu to have been milked from the Vedas by Prajāpati—the word bhur from the Ṛg Veda, the word bhuvaḥ from the Yajur Veda, and the word swaḥ from the Sāmaveda. The stepfather Brāhmaṇa defines them as "three luminous essence which Prajāpti produced form the Vedas by heating them". He uttered the word bhur, which became this earth, bhuvaḥ which became this firmament; and swar which became that sky. The fourth word mahā is sometimes added, and is probably intended to represent the Atharva Veda.

**Vyākaraṇa** Vyākaraṇa Śāstra or the science of grammar explains the nature of words, dividing them into stems and suffixes. Sometimes it elucidates the particular forms of words in particular meaning. The Vyākaraṇaśāstra is regarded as one of the six auxiliary texts of the Vedas. The grammatical study has its own purpose to serve. The grammar, which mainly deals with Prakṛti and pratyayas of a word, determines the proper sense and usage of words found in both Vedic as well as classical literature. The science of grammar was developed for understanding the Veda and the earliest specimens of which are found in stray observations in the Araṇyakas, the Uṇādisūtras (on formation of nouns from roots) and Phit sūtras (dealing with accents) Pāṇinī's Aṣṭadhyāyī begin the only representative of such exegetical works.

According to the Nārada Purāṇa, grammar is the mouth of the Veda and it discusses the following topics **1** The seven case ending. **2** Declension of mounds. **3** Karaka. **4** Saṁhitās. **5** Taddhita. **6** Compounds. **7** Vibhakti.

**Vyākhyāna vedicā** The place where sages expound the Vedic lore.

**Vyalayajñopavin** Name of Śiva.

**Vyaṁsa** Nephew of Hiraṇyakaśipu.

**Vyapohini** A special rite in the sacrifice.

**Vyapṛtha** One of 10 branches of Supara groups of Devas.

**Vyāsa** The arrangers of the Vedic saṁhitās in there present form and the author of the Mahābhārata and 18 Mahāpurāṇas. He was the son of Satyāvatī, born from sage Parāśara but before her marriage with Śāntanu. The Karavīra Mahātmya, a glorify work which claims to be a part of the Padma Purāṇa, states that in the previous birth Parāśara and Satyāvatī were a duly married couple, and Satyāvatī saved Parāśara from the amorous distractions of the celestial nymph Rambhā, while he was performing the penance for having lord Viṣṇu as his son. Viṣṇu gave him the boon and promised to be born as his son. Soon afterwards Satyāvatī was late to return from bath, as her mind was late to return from bath, as her mind was attracted by the family life of fishes in the river water. He cursed her to be a fisherwoman. She prayed that Lord Viṣṇu, who promised him to be his son, should be from her. The sage agreed and thus Vyāsa were born from an unmarried Satyāvatī. Vyāsa was called Kṛṣṇa Dvaipāyana as he was dark in complexion and was given birth by Satyāvatī let in the river. The Purāṇas mention no less than 28 Vyāsas incarnations of Viṣṇu or Brahmā, who descended to the earth in different ages to arrange and promulgate the Vedas. See other details.

**Vyasrusa** Son of Bhṛgu.

**Vyaśwa** Name of a ṛṣi.

**Vyāvadharaṇakalpanā** One of ten lakṣaṇas of the Brāhmaṇa's

**Vyavahāra cintāmaṇī** The law book of the Benares school by Vāchaspati Miśra.

**Vyavahāra mayūkha** the law book of the Mahratta school by Nīlakaṇṭha Bhaṭṭa.

**Vyāvahāra tattwa** A modern work on law according tot the Bengal school by Raghuvāsama.

**Vyāvya** Weapon that is capable of arrow down pours the enemies.

**Vyoma** Name of a horse of the moon. **2** Son of Māyā and follower of Kaṁsa came to Vrāja in the guise of a Gopa, and mixed in a game with Gopas. Removed a good number of them to a cave nearby. Finding the numbers reduced. Kṛṣṇa spotted out the mischievous foe and killed him on the spot.

**Vyomamrāja** Horse of moon's chariot.

**Vyomī** Horse of moon's chariot.

**Vyuṣitāśva** Son of Sankhana and father of Vi vaṣa. **2** Descendant of Puru, who conquered all the kings of the four quarters and then celebrated a sacrifice, Kāśīvatī, so much that he fell a victim top his and died with out leaving any issue. She being unable to bear any longer the anguish of separation from him prayed to him to come to her. Then in her tears, she heard an incorporeal voice, that if after a bath she would lie down on her bed on the night, he would beget on her an issue. As she complied with this suggestion she begot by him seven children's, three Śalavas and four Madras. This legend seems to have been invented to account for the origin of the Śalvas, the Madras and of the Rājpūts.

## W

**Wadi** A term used after the name of a month to denote that the Kṛṣṇapakṣa or dark half is meant.

**Wāghdewa** The tiger regarded as a god and worshipped by some wild tribes.

**Wahabi** The name of a body of Musalmān reformer, so called after the name of their lead Shaikh Abdul Wahab, but calling themselves Muwahaddin. During the 18th century they over-ran the greater part of Arabia, and in 1808 took Meca and Medinā. Their object was to sweep away all later innovations and return to the original religion of Muhammad and his companions. They rejected the Shiah heresy altogether and the four Sunnin imams, and all the Caliphs but the first four. They also condemned the excessive reverence paid to the prophet himself, and disapproved of the decoration of temples and tombs; they threw down all minarets and distributed the treasures collected at Muhammad's tomb. This conduct caused a reaction to set in against them and with the aid of Turkish troops, they were driven out of the holy places, and their own capital, Deraiah, taken, and their leader put to death. The propagator of the reform in India was Saiyyi Ahmad who was born at Rai Bareli in 1786, and was converted to Washabism while making the haj.

**Wānaprastha** A Brāhmaṇas in his third āśrama or stage of life, a hermit, an anchoret.

**Wheel** Most important devīce among the object of worship in the middle of Buddhist circle.

**White island** The Kūrma is only Purāṇa in which the white island, Śvetadvīpa the above of Viṣṇu is included in the geography of the world, an incidental description of iṭ is quoted by Wilford from the Uttara khaṇḍa of the Padma Purāṇa, and it is in this and in the Brahmā Vaivarta that allusions to it are most frequent and copious.

**White Yajurveda** See Yajur Veda.

**Wuyyavantha thevar** He was native of Tiruviyalur. His poem Thiruvunthiyar contains 45 triplets each of which concisely some truth of the Śaiva siddhāntam. His works were in Tamil language.

## Y

**Yadapati** Name of Varuṇa

**Yādava** A descends of Yadu who was the son of Yayāti a monarch of the lunar race. A line of Yādava kings arose in the northen part of the old Cāḷukya kingdom at the end of the twelfth century. They overcome the Kalāchuryas and became masters of all the western Deccan, having their capital at Dwagiria. the ancient Tagara and now known as Daulatābād. The Yādavas were the celebrated race in which Kṛṣṇa was born.

**Yādavanandana** Name of Kṛṣṇa.

**Yādavanavaya** The family of Yādava tribes.

**Yādavaprakāśa** Rāmānuja's guru at Tirupputkuli. He was known as Ekadaṇḍin. He was so displeased with Rāmānuja's adherence to views different from what he was teaching that he asked the rebellious disciple to withdraw from him. He converted into Vaiṣṇavists by his disciple Rāmānuja. After conversion that occurred at his own free instance, he became a Tridaṇḍin. His name after conversion was Govinda jiyar. He wrote Yati dharma samucchya. The conversion of Yādava took place after Rāmānuja satisfied Yādava in regard to certain moot points concerning the urdhva Puṇḍra and the mudra dharanon.

**Yādavi** Wife of Babu and mother of Sagara.

**Yadivarṇa** Name of goddess Śakti.

**Yadu** The name of the most distinguished branch of the Candranasa, that in which both Kṛṣṇa and Buddha were born, it is more generally known by the name Jādon. 2 The name occurs much time as the sins of Vedas. In the epic the name Yadu were mentioned as lower class of Kṣatriyas, with whom the aristocratic families refused to intermarry, thus forcing them to resort to marriage by kidnapping. Son of king Yayāti of the Lunar race and founder of the line of the Yādavas in which Kṛṣṇa was born. He refused to bear the curse of decrepitude passed upon his father by the sage Śukra, and in consequence, he incurred the paternal curse your posterity shall not possess dominion. Still he received from his father the southern districts of this kingdom and his posterity prospered.

**Yadudavaha** Name of Kṛṣṇa.

**Yaduka** Janapada of Maindhanya.

**Yaduloka** Yadu public.

**Yadus** Surname Dāsas.

**Yagneśwara Dīkṣita** Yagneśwara Dīkṣita was the son of Koṇḍabhaṭṭa. He has written a commentary on Pañcapadika vivaraṇa called Pañcapadika vivaraṇjjivini. He refers to Nṛsimhāśramaṇi iṇ this work. His other works are Prabhā Maṇḍa, a commentary on Śāstra dīpikā, Alaṅkāra Rāghava, Alaṅkāra Sūryodaya, and a commentary on Kāvyaparākāśa and a commentary on Chtirabandha Rāmāyaṇa.

**Yaja** A Brāhmaṇa of great sanctity, who at the earnest solicitation of king Drupada, and for the offer of ten millions of kine, performed the sacrifice through which his altar born, children, Dhṛṣṭadyumna and Draupadī, came forth from the sacrificial fire.

**Yajana** Son of Brahmadhāna.

**Yajanī** Wife of Śukṛa and Mother Devayāni.

**Yajarūp** Name of Lalitā.

**Yajmānvṛtti** The duties of a patron, the obligation to support a family of priest.

**Yajña** The seventh avatāra of Viṣṇu, born with Dakṣiṇa as twins to Ākūti and Ruci. Sacrifice personified in the Purāṇas as a son of Ruchi and husband of Dakṣiṇa. He had the head of a deer, and was killed by Vīrdabhadra at Dakṣa's sacrifice. According to the Harivaṁśa he was raised to the planetary sphere by Brahma, and made into the constellation Mṛgaśiras. Adopted as his son by his grandfather Svayambhuva Manu. Followed by the Yama gods, slew the Asuras and Yatudhānas, who attacked and sought to devour Svayambhuva Manu engaged in contemplation of Hair, and ruled the celestial kingdom, worshipped for attaining celebrity to Yajña and Dakṣiṇā were born twelve sons who were known as Yamas in the period of Svaymbhuva, Yajña also Yama, constitutes Dharma and Mantra the Yajva goes to heaven, a Soma yajus of Pāśu, Dravya, Haviṣ, Ṛtviks and Dakṣita. **2** Name of Jayadeva.

**Yajñādata Badha** The death of Yajña-datta. An episode of the Rāmāyaṇa.

**Yajña paribhāṣā** A sūtra work by Āpastamba.

**Yajña varāha** Originally Yajña Varāha is an entirely Vedic concept, having a profound meaning with reference to Vedic cosmogony. The Vāyu Purāṇa first adopted it from Taittirīya Brāhmaṇas and included it in the Sṛṣṭi Varṇana. The Matsya Purāṇa elaborated it, where the correspondence between the various elements of sacrifices or Yajña and the different limbs of the body of Varāha as an animal are mentioned. There is a Yajña Varāha image of 10th century A.D. at Vihāra, 8 miles from Vijāpur in North Gujarat.

**Yajñabāhu** Son of Priyavrata.

**Yajñabhadra** A maṇḍapa with forty pillars.

**Yajñadatta** Name of a sacrificed who was born at Somayājī. He knew Vedas and Vedāṅgas. He was a great scholar of Vedānta. The king honoured him. He was a liberal minded do not and as such his fame had spread far and wide. He assiduously maintained the sacrificial fire and was devoted to the study of the Vedas. His son was Guṇanidhi.

**Yajñaha** Son of Vṛṣa. **2** Son of Brahmadhāna.

**Yajñahotra** Son of Uttama Manu.

**Yajñapati** Name of Viṣṇu.

**Yajñapeta** Son of Brahmadhāna.

**Yajñapuruṣa** Name of Viṣṇu.

**Yajñarakṣādhikārinas** Four sons of Āpa, one of the eight Vasu.

**Yajñasena** 12th Yama Devas. **2** Pañcāla, who invited Kṛṣṇa to Druapdī's swayamvara.

**Yajñasenī** Name of Draupadī.

**Yajñaśrī** Name of a Prince. **2** Son of Śivakaṇḍa and father of Vijya who ruled the kingdom for 19 years.

**Yajñasunava** Former birth of the twelve Yamdevas.

**Yājñavalka** Teacher who belongs to Ṛg Veda.

**Yājñavalkya** Disciple of Bāśkala. **2** A celebrated sage, to whom is attributed the white Yajur Veda, the Śatapatha Brāhmaṇa, the Bṛhad Araṇyaka, and the code of law called Yājñavalkya Smṛti. He was a disciple of Bāśakali, and more particularly of Vaiśampāyana. See Yajur Veda. **3** Contemporary of Kalki.

**Yajñavāma** God Parvasa.

**Yajñavan** Paravara god.

**Yajñavidyā** Symbolical of Devī.

**Yajñeśa** Name of Viṣṇu.

**Yájñesa** Disciple of Rāmānuja who hails from the village Aṣṭasahasra, famous for the Aṣṭasahasra sect among the Smarta Brahmins.

**Yajñeśwara** Name of Viṣṇu.

**Yajñopavīta** The sacred cord worn by the twice born classes as a mark of their second birth.

**Yajñopīta** Rākṣasa with the Śiṣira sun, resides in the sun's chariot in the month of Phālguna.

**Yajudaya** Son of Devakī.

**Yajur Veda** The term Yaju in the Yajur Veda denotes that this particular portion of Veda deals with the procedure to be followed in the performance of a sacrifice. The Yajurveda is also termed as Adhvaryuveda since the hoary past. Yajurveda is mainly connected with the Vedic rituals. It gives so many details of Vedic rituals. It will be pertinent therefore to see the relevance of these rituals in modern society. The rituals described in the Yajurveda were also called as Śratua rituals. Among the four priests, engaged in the performance of sacrifices, the Adhvary, who is instrumental in all sacrificial activities, belongs to the Yajurveda. According to the Jaimini sūtra the Vedic portion that is free from meter and is not suitable for singing is called Yajuṣ with its one hundred and one recessions, the Veda is divided into two branches namely Śukla Yajur Veda and Kṛṣṇa Yajurveda. While the latter intermingles both thé portions of mantra and Brāhmaṇas, the former distinguishes from separately. The study of Śukla Yajurveda is mostly prevalent in Northern

India and the study of Kṛṣṇa Yajur Veda is in southern India. Many of the Hymns show considerable deviations from the original text of the Ṛg Veda. As the manual of the priesthood, it became the great subject of study, and it has a great number of different Śākhās or schools. It has two saṁhitās, one called the Taittirīya saṁhitā, the other Vājasaneyī saṁhitā, commonly known as the Black and White Yajur. of these, the former is the more ancient, and seem to have been known in the 3rd B.C. This saṁhitā contain upon the whole the same matter, but the arrangement is different. The White Yajur is the more orderly and systematic, and it contains some texts, which are not in the Black. The saṁhitās of the Taittrīya or Black Yajur is arranged in 7 khaṇḍs or books, 44 chapters 651 sections 2198 pieces fifty words as a rate forming a kaṇḍikā. The Saṁhitā of the Vājasaneyī or White Yajur is in 40 Chapters, 303 Anuvākas, and 1975 Kaṇḍikās. The separation into two saṁhitās arose has not been as certain. It probably originated in a schism led by the sage Yājñavalkya; but if it did not, it produced one, and the adherents of the two divisions were hostile to each other and quarreled like men of different creeds. In later days a legend was invented to account for the division, which is thus given by the Viṣṇu and Vāyu Purāṇas; The Yajur Veda, in 27 branches, was taught by Vaiśampāyana to his disciple Yājñavalkya. Vaiśampāyana had the misfortune to kill his sister's child by an accidental kick, and he then called upon his disciples to perform the appropriate expiatory penance. Yājñavalkya refused to join the miserable inefficient Brāhmaṇa as and a quarrel ensued. The teacher called upon the disciple to give up all that he had learnt from him; and the disciple, with the same quick temper, vomited forth the Yajur texts that he had acquired, and they fell upon the ground stained with blood. The other pupils were turned into partridge, and they picked up the disgorged texts, hence the part of the Veda, which was the as acquired was called Taittirīya, and Black. Yājñavalkya sorrowfully departed, and by the performance of severe penance's induced the sun to impart to him those Yajur texts, which his master had no possessed. The sun, then assumed the form of a horse, and communicated to him the desired texts. The priests of this portion of the Veda were called Vājins, while the Saṁhitā itself was called Vājasaneyī and also white because it was revealed by the sun. The statement that Yājñavalkya received this Veda from the sun is however, earlier that the Purāṇas, or it is mentioned by the grammarian Kātyāyana. A more reasonable and intelligible explanation is, that Vājasaneyī is a patronymic of Yājñavalkya, the offspring of Vājasanī, and that Taittirīya is derived from Tattiri, the name of a pupil of Yāska's.

**Yajurdharman** Son of Parvasa.

**Yajurveda Saṁhitā** The Yajurveda Saṁhitā which contain the verses, and it is only an extract of songs. The Yajur Veda Saṁhitā consists of two saṁhitās which may be originated from Kuru-pañcālas and that they belong to a period when the Brāhmaṇical element. The two saṁhitās were White and Black Saṁhitā. These two saṁhitā may be belongs to 3rd century.

**Yajurvedi** Familiar with the Yajur Veda; the name of a subdivision of the Mahārāṣṭra Brāhmaṇas.

**Yajuṣ** Horse of Moon's Chariot. **2** 5th and son of Caidyoparicara. **3** One of the Marutagaṇas. **4** A son of Devakī.

**Yajush** Name of Yajur Veda.

**Yajvan** Paravata God.

**Yakṣa** Rākṣasa and son of Khasa. As he wanted to eat his own mother, he got the name of Yakṣa of four hands and four feet, a fearful figure wandering in the night in search of prey, took the form of Vasuruci and lived with the Apsarās Krathusthala in Nandana. She bore him a son Rajatanābha, went home in the Himālayas with the son. Then Krathusthala came to know of his birth as a Rākṣasa. **2** Son of Guanidine. **3** From the Brāhmaṇical, the Jain and the Buddhist sources, it appears that Yakṣas were objects of worship. In Vedic literature, the word Yakṣa signifies a supernatural being. In the sixth century B.C. the worship of the Yakṣas became very popular and so every important city had its own shrine dedicated to the Yakṣa. The Yakṣas sometimes gratned worldy desires, especially progeny and wealth while some of the Yakṣas have been associated with cosmological functions, others are looked upon as malevolent beings who take possession of men's persons inducing them symptoms of frenzy. Yakṣa Ganditinduga of Vārāṇasī guarded the great sage Mataṅga in the Tinduga garden. Bihelaga was another Yakṣa who paid reverence to Lord Mahāvīra when the latter was engrossed in meditation. Gaṅgādatta, Subhaddha and Bhadda were blessed with a child by the worship of the Yakṣas. The Yakṣas are also said to have cured disease, Pūrṇabhadra and Maṇībhadra, both Yakṣas, seem to be more popular for to them offerings of food were made. Some of the Yakṣas caused trouble to the poeple and often were satisfied only after killing them. We hear of Śūlapāṇi Jakkha who used to kill persons who happened to stay in his shrine. Another strange belief regarding the Jakkhas was that they enjoyed sexual intercourse with human maidents. The Gandhitindurgā Jakkha is said to have had sexual intercourse with the princess Bhadda. Like Yakṣas, the Vanamantaris or the Jakkhinis. Also played an important part in ancient Indian life. The Vanamantri Salejja is said to have paid reverence to Mahāvīra whereas Katapūtanā gave him trouble. Various feasts and festivals were celebrated in honour of the Jakkhas. Bhadravana, the abode of Bhadira Jakkha, a popular deity of Mathurā, drew a large number of pilgrims. The abode of aYakṣa is often referred to as Cheiya a term which was applied to the whole sacred enclosure containing a garden and a shrine. Mahāvīra, the Buddha and many other religious ascetics are represented as halting or resting in these shrines. From the Uvasaṅga dāsa we learn that Mahāvīra visited of Pūrṇabhadra at Campā, the shrine called Dvipālas of Vānijagrāma, the Koṣṭhaka shrine of Vārāṇasī, the garden called Śaṅkhavana of Alabhi, the garden called Sahasramravana of Kāmpilyapura, Sahāśramravana of Polasapura and the shrines called Guaṇaśīla and Kuṣṭhaka of Rājagṛha. Buddhist literature refers to the cities and haunts of the Yakkhas. Their cities were known as Yakkhanagaras, which were usually situated in islands, deep forests anddeserts. A Jātaka story mentions a Yakkhanagara called Sirisavatthu in Tambapannidipa and another in a forest. But some had individual haunts. More than thirty individual Yakṣas are known by nae. Yakkhạ Suchiloma had his haunt near Gayā, The Samyutta Nikāya and the Sutta Nipāta describe himas discoursing with the Buddha. Yakka Indrakūṭa made the Indrakūṭa hill at Rājagṛha his abode. The Yakṣamaṇimālā, there was the Maṇimālā chetiya. Jakalapaka resided at Pāṭaliputra in the Ajakalapaka chetiya.

**Yakkhanagaras** Name of the city where Yakkhas lives.

**Yakkhanagara** Name of the city specified in the Jātaka story.

**Yakkha Śuchiloma** Yakkhsas haunt found near the city Gayā.

**Yakṣaya** A Vānara chief.

**Yakṣeśvara** Name of Kubera.

**Yakṣa** A name given to demi-gods.

**Yakṣa loka** See Loka.

**Yakṣa-rāja** Name of Kubera.

**Yakṣas** Semi celestial group. A class of supernatural beings attendant on Kubera, the god of wealth. Authorities differ as to their origin. They have no very special attributes, but they are generally considered as in offensive and so are called Puṇya janas good people, but they occasionally appearing as imps of evil. It is a Yakṣas in whose mouth Kālīdāsa placed his poem Meghadūta.

**Yakṣī, Yakṣiṇī** A female Yakṣa **2** Wife of Kubera. She was also known as Charvi and two of his sons, through a curse of the sage Nārada, became trees in which condition they remained until Kṛṣṇa, when an infant, uprooted them. Nārada met with them in a forest, bathing with their wives, in a state of intoxication. The wives, ashamed of themselves, fell at Nārada's feet and sought for pardon; but as their husbands disregarded the presence of the sage, they suffered the full effects of his curse. **3** A female demon or imp attendant on Durgā.

**Yakṣi** Daughter of Dānava Mūra. He was married to Kubera. **2** One of the 10th Pīṭhas for images with the Mekhalas, this gives one plenty of cows.

**Yakṣiṇī** Name of Śakti. **2** Wife of Kubera. **3** A female demon.

**Yakṣīs** Women of Yakṣas.

**Yam** Twins-Nakula and Sahadeva.

**Yama** Restager.

**Yama-Gītā** Gītā glorify the Viṣṇu and give details of His upāsana and Pūjā.

**Yama Vaivasvata** Yama as son of Vivasvat.

**Yamadūta** A messenger of death. The yamadūtas are supposed to seize and maltreat sinners at the time of death.

**Yamari** God belongs to Dveśa family.

**Yamī** The goddess of the Yamunā river. Sister of Yama.

**Yamunācārya** Yamunācāraya is the grandson of Nāthamuni. His father was Īśvaramuni. Nāthamuni had several disciples and died when Yamunā was very young. He grew up at his ancestral place Vipranārāyaṇapuram. He was very brilliant and attractive looking as a born leader. Yamunā occupies a very important place in the philosophy of Viśiṣṭādvatia. His important works formed the basic texts of Viśiṣṭādvatia. His works have come down to us unlike those of his grant father. These works had already guided Rāmānuja. Yamunā wrote Siddhi traya comprising Ātma siddhi, Īśvara siddhi and Samvit siddhi, Gītārthasamgraham, Āgamapramāṇya and Ślokāratha.

**Yamunotrī** A sacred spot where the worship of the goddess Yamunā is performed.

**Yaṣṭivana** A sacred spot where Buddha performed many miracles and converted Bimbisara, king of Magadha to Buddhism at this place.

**Yāska** The author of the Nirukta, the oldest known gloss upon the text of the Vedic hymns. Yāska lived before the time of Pāṇinī, who refers to his work, but he was not the first author who wrote a Nirukta, as he himself refers to several predecessors.

**Yaśodā** Wife of the cowherd Nanda, and foster-mother of Kṛṣṇa.

**Yati** A sage of subdued passions, an ascetic. The name is especially applied to the Jain ascetics in the northwest and south of India. Jain yatis are required to pluck out their hair or have it cut short, and to brūsh their seats and wear a cloth over their mouths lest they should crush or swallow any insect.

**Yatindracharaṇa** Surname of Kurattalvan.

**Yatirāja Jiyar** See Naināṛ Achchan Pillai.

**Yatirāja mutt** Mutt.

**Yatus** Demon of various forms. In ancient times the Yatus were distinct from the Rākṣasas though associated with them, but in the epic poems and Purāṇas they are identified. 12 Yatudhans are named in the Vāyu Purāṇa, and they are said to have sprung from Kāśyapa and Suraśa.

**Yaudheya** Son of Yudhiṣṭhira and Devīka.

**Yavakri** Son of sage Bhāradvāja. He performed great penances in order to obtain knowledge of the Vedas without study, and having obtained this and order boons from Indra; he became arrogant and treated other sages with disrespect. He made love to the wife of Paravasu, son of his father friend Raibhya.

**Yavanas** Descendants of Turvasau.

**Yayāti** Fifth king of the lunar race and son of Nahuṣa.

**Yayāti charitra** A drama in seven acts on the life of Yayāti.

**Yazatas** The word Yazatas mean worshipful being is the general term for the spiritual begins created by Ahurza Mazda adopted by Zoroastrianistic disciples.

**Yoga** A school of philosophy.

**Yoga Nidrā** The sleep of meditation.

**Yogavasiṣṭha** It explain the Advaita Vedānta.

**Yogi Gopeśvara** Disciple of Rāmakṛṣṇa he wrote the commentary on Vadakathā, Ātmavāda, and Bhakti Mārtaṇḍa, Caturthadhikaraṇāmalai.

**Yoginī** The yoginīs are eight female demons attendant on Durgā.

**Yoni** The female organ.

**Yudhiṣṭhira** The eldest of the five Pāṇḍu princes mythological the son of Dharma, the god of justice.

**Yuga** Age of the world; there are four yugas called 1. Kṛta. 2. Tretya. 3. Dvāpara and 4. Kali and they are named from the marks on dice, the best mark being four points and the worst one.

**Yunānī** A system of Indian medicine said, as suggested by the name, to be of Greek orgin.

**Yuvanāsāśa** A king of the solar race, father of Mandhātrī. A legend represents this son as being conceived by and born of his father.

**Yuyudhāna** Name of Sātyaki.

**Yuyutsu** A son of Dhṛtaraṣtra by a Vasiṣya handmaid. On the eve of the great battle he left the side of the Kauravas and joined the Pāṇḍavas. When Yudhiṣṭhira retired from the world he established Yuyutsu in the kingdom of Indraprastha.

**Yuzunembutsu** Name of a Buddhist sect found in China.

## Z

**Zaehner** Zaehner author have Hindu and Muslim mysticism, which was Sūfīc Muslim and author of number of religious articles. His book Hindu and mysticism published in 1960 He also wrote the book Mysticism sacred and profane. A Zoroastrian dilemma, and the Dawn and twilight of Zoroastrianism.

**Zand** The word means commentary, but it has come to be the name of the language in which the sacred books of the Pārsīs are written. The Zand language is only separated by a short interval from that of one set of the cuneiform inscriptions that again was closely followed by Pahlavī.

**Zand Avasta** The popular name of the sacred writings of the Pārsīs. There is some confusion in the naming of these writings. The original name of the first scripture seems to have been Avasta on this a commentary or Zand, was written in the Pahlavī language, and then the name Zand was given to the language of the original. When the Pahlavī Zand of the Avasta became itself obsolete, it was under written in a more modern language that received the name of Pazand. See Avasta.

**Zen** A corruption of the Chinese Ch'an which in turn is derived from the Sanskrit Dhayān. The school of Zen Buddhism, which passed from China to Japan in the thirteenth to fourteenth century.

**Zen Buddhism** An important development in the history of Buddhism is Zen Buddhism. Zen the finest flower of Buddhism developed in Japan. It came to Japan from China, but its roots are in India and the development of Zen is to pass beyond the intellect.

**Ziarat** Pilgrimage, going on pilgrimage, to a Muhammad a shrine.

**Zikadāḥ** The eleventh month of the Musalmān year, following Shawwāl.

**Zilhijjah** The last month of the Musalmān year.

**Zindāpīr** one who is accounted a saint even in his life-time.

**Zoroaster** Prophet who preached the religion Zoroastrianism. His father was Pouruṣaspa and his mother Dughdhova, generally known as Dogod. He passed at the age of 77 years and 11 days.

**Zoroastrianism** The name now given to the religion of the Pārsīs, called after the founder of Zoroastrian who is supposed to have lived in the sixth century B. C. Zoroastrianism is the religion preached by the holy prophet Zarathushtra or Zoroastrian of ancient Iran. It was the religion of the ancient Iranian people, and at present it is professed and practiced by a small community of Zoroastrians living in various countries in the world, particularly in India and Iran. The Zoroastrians are also known as Pārsīs, the residents of the ancient province of Pāras in Southwestern Iran. The correct name for the religion established by Zoroaster is Mazdayasnism that means the worship of Mazda or the lord. Homa to King Jamshid first revealed Mazdayasnism. Afterward it was revealed to King Fiedoon. Then it was revealed to Thrita. Lastly it was revealed to Zoroaster. After the death of Zoroaster his son-in-law Jamaspā became his successor. Jamaspā wrote down the teachings of Zoroaster that are known as Zend Avesta, the scriptures of the Zoroastrians. Frashasohtra, the father-in-law of Zoroaster was the first apostle of this faith. He expounded the tenets of this religion. Zoroastrainism became the state religion of Perisa. Zoroastrianism recognizes the mental, spiritual world and also the material, physical world. It also recognizes Ahura Mazda the wise lord as the sole creator and absolute rule of all creations. They worship the holy fire that is kept in a sanctum, which is a specially constructed chamber, bounded by walls and set apart by boundary lines. The religion is monotheistic, the principle of god is personified as Ahura Mazada and symbolized by the sun or by fire, and the opposing principle of evil is personified as Ahriman, and symbolized by darkness. The efficacy of prayer, a general resurrection, and a future heaven and hell, are other articles of belief. The Zoroastrian scriptures are called the Avasta, which originally as delivered by Zoroastrian consisted of twenty one books in the Zand language, but the greater part of these have been lost, only the Vandi̇̀dad and a few other books or fragments of books remain. Repetitions from these works or their Pahlavī translations, which are not now understood, are to strangers the most prominent feature of the religion. There is a separate hereditary priestly class distinguished by their white turbans, but not all these actually serve as priests, some engage in trade or other business. There are three orders of priests, namely dastur, mobbed and Andhyaru.

**Zurcher Erik** Author of Buddhism

# APPENDICES

पुस्तकालय
159766
गुरुकुल कांगडी विश्वविद्यालय

# APPENDIX-I

## Works of Vallabha

Antaḥkaraṇaprabodha
Ācārya Kārikā
Ānnandādhikaraṇa
Ārya-ekānta-rahasya
Kṛṣṇāśraya
Catuślokibhāgavata ṭīkā
Jalabheda
Jaiminisūtra-bhāṣya-mīmāṁasā
Tattvadīpa
Trividhalīlānāmāvali
Navāratna
Nidanbha
Nirodha lakṣaṇa
Vivṛti
Patravalambana
Padya
Parityagā
Parivṛddhāṣṭaka
Puruṣottamasahasranāmā
Puṣṭi pravāhamaryādābheda
Pūruamīmāmsā kārikā
Premamṛta
Praudhacaritanāmā
Bālacaritanāṁān
Bālabodha
Brahmasūtrānūbhāṣya
Bhaktivardhini
Bhakti Siddhānta
Bhāgavata-gītā-bhāṣya
Bhāgavata Tattvadīpa
Bhāgavata purāṇa ṭīkā
Śudodhini
Bhāgavata purāṇa daśamaskandhānukramaṇikā
Bhāgavata purāṇa pañcamaskandha ṭīkā
Bhāgavata purāṇa ikādaśakandharthanirūpana kārika
Bhāgavatasāra samuccaya
Maṅgalavāda
Mathurā mahātmya
Madhurāṣṭaka
Yamunāṣṭaka
Rājalīlānāmā
Vivekadhairyaśraya
Vedastutikārikā
Śraddhāprakaraṇā
Śrutisāra
Samnyāsanirṃaya
Sarvottamastora ṭippaṇa
Sākṣātpuruṣottamavākya
Siddhānta muktāvali
Siddhānta rahasya
Sevāphala stotra
Svāminyaṣṭaka

**The editor of the Pāśupata sūtra mentions the names of eighteen teachers beginning with Nakulīśa. These names are :**

1. Nakulīśa
2. Kauśika
3. Gārgya
4. Maitreya
5. Kauruṣa
6. Īśāna
7. Paragārgya
8. Kapilanda
9. Manuṣyaka
10. Kuśika
11. Atrī
12. Piṅgalākśa
13. Puṣpaka
14. Bṛhadarya
15. Agasti
16. Santana
17. Kauṇḍinya
18. Vidyāguru

## List of Vīra Śaiva teachers (Refer. Vīra-Śaivism)

1. Viśveśvara Guru
2. Ekorāma
3. Vireśarādhya
4. Vīrabhadra
5. Vāranarādhya
6. Māṇikyārādhya
7. Buccyayārādhya
8. Vīramalleśvarādhya
9. Deśikārādhya
10. Vṛṣabha
11. Akṣaka
12. Mukha Liṅgeśvara

## Works of Viṭṭhaleśa

Avatāra taratamya stotra
Kṛṣṇa premamṛta
Gokulāṣṭaka
Jalabheda ṭīkā
Nāma candrikā
Premāmṛta bhāṣya
Bhakti hetu niraṇayā
Bhāgavata tattvadīpikā
Bhujaṅga prayatāṣṭaka
Rasasarvasva
Vallabhāṣṭaka
Viveka dhairyyāśraya ṭīkā
Śṛṅgārasrasa maṇḍana
Sannyāsa nirṇaya vivaraṇa
Sarvottama stotra\Siddhānta muktāvalī
Svatantralekhana

Ārya
Gītā Govind prathamāṣṭapadā vivṛti
Janmāṣṭamī nirṇaya
Dhruvapada ṭīkā
Nyāsadeśavivaraṇa prabodha
Bhaktihaṁsa
Bhāgavata svatantrata
Bhāgavata daśama skandha vivṛti
Yamunāṣṭaka vivṛti
Rāmānavamī nirṇaya
Vidvān mandana
Śikśāpattra
Satpadi
Samayapradīpa
Sevākāmudi
Svāmistotra

## Works of Puruṣottama

1. Bhedābheda svarūpa nirṇaya
2. Bhāgavat Pratikṛti Pūjanavāda
3. Ṣṛṣti bhedavāda
4. Khyātivāda
5. Andhakāravāda
6. Ḅrāhmaṇatvādidevatādivāda
7. Jīva pratibimbatva khaṇḍaṇavāda
8. Avirbhavātirobhāvavāda
9. Pratibimbavāda
10. Bhaktyutkarṣavāda
11. Urddhvatirobhāvavāda
12. Maladharaṇavāda
13. Ūpadeśa viśaya saṅkaniraśavāda
14. Mūrti pūjanavāda
15. Śaṅkhacakradhāṛaṇavāda

## Commentary on—

1. Sevāphala
2. Sannyāsa niraṇaya
3. Bhakti vardhini
4. Bhāṣya prakāśa
5. Utsava prātana
6. Nirodha lakṣaṇa
7. Jalabheda
8. Pañcapaddya
9. Tīrtha
10. Bhakti haṁsa
11. Siddhānta muktāvalī
12. Bala bodha
13. Vallabhāṣṭaka
14. Vedānta Karaṇamālā
15. Śāstrārtha prakaraṇa nibandha
16. Gītā

## Works of Mādhva

Ṛg Veda
Krama nirṇaya
Aitreya upaniṣadbhāṣya
Bṛhadāraṇyaka upaniṣad bhāṣya
Chāndogya upaniṣad bhāṣya
Taittirīya upaniṣad bhāṣya
Īśāvāsyaupaniṣad bhāṣya
Kaṭhaka upaniṣad bhāṣya
Muṇḍakaupaniṣad bhāṣya
Maṇḍūkya upaniṣad bhāṣya
Praśnopaniṣad bhāṣya
Kenopaniṣad bhāṣya
Mahābhārata tātparya nirṇaya
Tattvoddyota
Tattva viveka
Tattva saṁkhyāna
Viṣṇu tattva nirṇaya
Bhagavad Gītā bhāṣya
Bhagavad Gītā tātparya nirṇaya
Bhagavad Gītā bhāṣya
Bhagavad Gītā tātparya nirṇaya
Bhāgavata tātparya nirṇaya
Brahmasūtra bhāṣya
Brahma sūtrāṇubhāṣya
Brahma sūtrānuvyākhyāna
Brahmā sūtrānuvyākhyāna nirṇaya
Pramāṇa lakṣaṇa
Kaṭha lakṣaṇa
Upādhī khaṇḍana
Māyāvāda khaṇḍana
Pramāṇa lakṣaṇa
Prapañca mithyātanumāna khaṇḍana
Tantrasāra saṁgraha
Kṛṣṇāmṛta Mahāraṇava

Yati praṇava kalpa
Sadācāra smṛti
Dvādaśa stotra
Jayantī nirṇaya
Yamaka Bhārataṛ
Nṛsimha nakha stotra

## List of successor of Mādhva gurus

Ananda Tīrtha
Narahari Tīrtha
Akṣobhya Tīrtha
Vidyādhirāja Tīrtha
Vāgīśa Tīrtha
Vidyānidhi Tīrtha
Raghuvarya Tīrtha
Satyavrata Tīrtha
Satyanātha Tirtha
Satyapūrṇa Tīrtha
Satyapriya Tīrtha
Satyaparayāṇa Tīrtha
Satyadhama Tīrtha
Satyaparayāṇa Tīrtha
Satyeṣṭi Tīrtha
Satyavit Tīrtha
Padmanābha Tīrtha
Mādhava Tīrtha
Jaya Tīrtha
Kavindra Tīrtha
Rāmacandra Tīrtha
Raghunātha Tīrtha
Vedanidhi Tīrtha
Satyanidhi Tīrtha
Satyābhinava Tīrtha
Satyavijaya Tīrtha
Satybodha Tīrtha
Satyavara Tīrtha
Satyasāra Tīrtha
Satyakāma Tīrtha
Satyaparayāṇa Tīrtha

## Teachers of Mādhva's School of Philosophy

1. Narahari Tīrtha
2. Padmanābha Tīrtha
3. Trivikrama Paṇḍita
4. Akṣobhya Tīrtha
5. Jya Tīrtha
6. Śyama Śāstri
7. Govinda Bhaṭṭa
8. Sobhana Bhaṭṭa

## List of Madhu name. according differnet Purāṇas

| *Bhāgavata* | *Vāyu* | *Brahma* | *Matsya* | *Padma* | *Kūrma* | *Liṅga* | *Agni* |
|---|---|---|---|---|---|---|---|
| Madhu. | Madhu | Madhu | Madhu | Madhu | Madhu | Purushaprabhu | Dravavasu |
| Kuruvasa | Manu | Manavasas | Uruvas | Puru | Kuru | Manwat | Puruhuta |
| Anu | Puruvatsa | Purudwat | Purudwat | Punaravasu | Anu | Pratarddana | Jantu |
| Ayu | Satva | Madhu | Jantu | Jantu | Ansa | Satvata | Satvata |
| Satwata | Satvata | Satvata | Satvata | Satvata | Andhaka | Satwata | |

## List of Rudras well known to the three worlds are

Hara
Tryambaka
Bahurūpa
Aparājit

Vṛṣakapi
Kapārḍī
Mṛgavyādha
Kapali
Śambhu
Raivata
Sarva

According to three last names in all the other copies of the text are ommitted in these two, their places beign supplied by the three first, two of whom are always named in the lists of the Rudras. According to the Vāyu and Brahma Purāṇa, the Rudras are the children of Kaśyapa by Surbhi, the Bhāgavata makes them the progeny of bhūta and sarūpa, the Matsya, Padma and Harivaṁśa, in the second series, the offspring of Surabhi by Brahmā. The names in three of the Purāṇic authorites run thus :

| *Vāyu* | *Matsya* | *Bhāgavata* |
|---|---|---|
| Ajaikapād | Ajaikapād | Ajaikapād |
| Ahirvradhna | Ahirvradhna | Ahirvradhna |
| Hara | Hara | Ugra |
| Nirṛta | Nirṛtti | Bhīma |
| Īśvara | Piṅgala | Vāma |
| Bhuvana | Dahana | Mahān |
| Aṅgaraka | Aparājita | Bahurūpa |
| Arddhaketu | Mṛgavyādha | Vṛṣakapi |
| Mṛtyu | Senānī | Ajaikapād |
| Sarpa | Sajjā | Bhāva |
| Kapāli | Kapāli | Raivata |

## List of Āgamas found in South India

| *South Indian Āgamas* | *Āgamas specified by schomerus* |
|---|---|
| Kāmika | Kāmika |
| Yogaja | Yogaja |
| Cintya | Cintya |
| Karaṇa | Karaṇa |
| Ajita | Ajita |
| Dipta | Dipta |
| Sūkṣma | Sūkṣma |
| Aṁśumāna | Sahasraka |
| Suprabheda | Aṇśumān |
| Vijaya | Suprabheda |
| Niḥśvāśa | Vīja |
| Svayambhuva | Niḥśvāsa |

Vīra
Raurava
Makuṭa
Vimala
Candra jñāna
Bimba
Lalita
Santana
Sarvokta
Parameśvara
Kiraṇa
Vātula
Śiva jñāna bodha
Ananal
Progītā
Vātula

Svayambhuva
Anila
Vīra
Raurava
Makuṭa
Vimala
Candrahāsa
Mukha jug bima
Udgītā
Laiṭha
Siddha
Santant
Narasiṁha
Parameśvara
Kiraṇa

### List of Śiva's incarnation specified in the Pāśupata Sūtras

1. Nakulīśa
2. Kauśika
3. Gārgya
4. Maitreya
5. Kauruśa
6. Īśāna
7. Para Gārgya
8. Kapilanda
9. Manuṣyaka
10. Kuśika
11. Atri
12. Piṅgala
13. Puṣpaka
14. Bṛhadarya
15. Agasti
16. Santana
17. Rasikara
18. Vidyāguru

### List of Śaiva school specified by W. H. Schomerus in his work Śaiva Siddhānta

1. Pāśupata
2. Mavratavāda
3. Kāpālika
4. Vāma
5. Bhairava
6. Aikyavāda
7. Ūrdhvaśaiva
8. Anādiśaiva
9. Ādiśaiva
10. Mahāśaiva
11. Bhedaśaiva
12. Yogaśaiva
13. Abhedaśaiva
14. Antaraśaiva
15. Guṇaśaiva
16. Nirguṇaśaiva

17. Adhvanśaiva
18. Jñānaśaiva
19. Aṇuśaiva
20. Kriyāśaiva
21. Nalupādaśaiva
22. Suddhāśaiva

## Names of Śiva specified in Pāśupata sūtra

1. Vāma
2. Deva
3. Jyeṣṭha
4. Rudra
5. Kāmin
6. Śaṅkara
7. Kāla
8. Kāla Vikaraṇa
9. Bala Vikaraṇa
10. Aghora
11. Ghorātara
12. Śarva
13. Tatpuruṣa
14. Mahādeva
15. Oṁkāra
16. Ṛṣi
17. Vipra
18. Mahānīśa
19. Īśāna
20. Īśvara
21. Adhipati
22. Brahma Śiva

## List of Upendra disciples

1. Rāmachandra Bhaṭṭa
2. Kṛṣṇa Bhaṭṭa
3. Padmākara Bhaṭṭa
4. Sravaṇa Bhaṭṭa
5. Bhūrī Bhaṭṭa
6. Mādhava Bhaṭṭa
7. Śyāma Bhaṭṭa
8. Gopāla Bhaṭṭa
9. Valabhadra Bhaṭṭa
10. Gopīnātha Bhaṭṭa
11. Keśava
12. Gāṅgala Bhaṭṭa
13. Keśava Kaśmīrī
14. Śrī Bhaṭṭa
15. Harivyāsadeva

## List of Harivyāsadeva

1. Svabhurāmadeva
2. Harivyāsadeva
3. Karmahāradeva
4. Mathurādeva
5. Śyāmādeva
6. Sevadeva
7. Naraharideva
8. Dayārāmadeva
9. Pūrṇadev
10. Manīṣideva
11. Rādhākṛṣṇasaraṇadeva
12. Harideva
13. Vrajabhuṣaṇasaraṇadeva
14. Śāntadāsa Vāvāji

## List Jain literature

1. Ācāra
2. Sūtrakṛta

3. Sthāna
4. Sāmavāya
5. Bhagavatī
6. Jñātadharmakathās
7. Upāsakadaśas
8. Antakṛtadāsas Anuttaraupapaṭīkādāsas
9. Praśṇavyākaraṇa vipāka

## List of Upaniṣads

Īṣa
Kena
Kaṭha
Praśana
Muṇḍaka
Māṇḍūkya
Taittirīya
Aitareya
Chāndogya
Bṛhadāraṇyaka
Śvetāśvatara
Kauṣītaki
Maitreyī
Kaivalya
Jābāla
Brahmanbindu
Haṁsa
Aurṇika
Gārbhav
Nārāyaṇa
Nārāyaṇa
Paramahaṁsa
Brahmanbindu
Amṛtanāda
Atharvaśiras
Atharvaśikhā
Mainurdra
Śubhala
Nṛsiṁhapūrvatāpinī
Nṛsiṁhottaratāpini
Kālāgnirudra
Subala
Rāmarahasya
Rāmapūrvatapinī
Ramottaratāpinī
Vāsudeva
Mudgala
Śāṇḍilya
Paiṅgala
Bhikṣuka
Mahā
Śarīraka
Yogaśikhā
Turīyātīta
Sannyāsa
Paramahaṁsaparivrājaka
Akṣamālā
Avyakta
Ekākṣara
Annapūraṇa
Sūrya
Akṣi
Adhyātma
Kuṇḍika
Savitrī
Ātman
Pāśupatabrhma
Parabrahama
Avadhūta
Tripuratāpini
Devī
Tripuratāpinī
Kaṭharudra
Bhāvanā

Kṣurika
Yantrika
Sarvasāra
Niralamba
Śukarahasya
Vajrasūcika
Tejobindu
Nādabindu
Dhyānabindu
Brahmavidyā
Yogatattva
Ātmabodha
Nāradaparivrājaka
Triśikhibrāhmaṇa
Sītā
Yogacūḍāmaṇī
Nirvāṇa
Maṇḍalabrāhmaṇa
Dakṣiṇamūrti
Śarabha
Skanda
Tripadvibhūtiahanārāyaṇa
Advayatāraka
Mukṭa
Rudrahṛdaya
Yogakuṇḍali
Bhasmajābāla
Rudrākṣajābāla
Gaṇapati
Jābāladarśana
Tārāsāra
Mahāvākya
Pañcabrahma
Prāṇāgnihotra
Gopālapūrvatāpinī
Gopālottaratāpinī
Kṛṣṇa
Yājñavalkya
Varāha
Sathyayanīya
Hayagrīva
Dattātreya
Garuḍa
Kālisantaraṇa
Jābāli
Saubhāgyalakṣmī
Sarasvatīrahasya
Bahvṛca

## List of important Buddhist Schools

1. Ekavyavahārikās
2. Lokottaravādins
3. Kukkulikas
4. Bahuśrutiyas
5. Prajñāptivādins
6. Caittkās
7. Aparaśailaṣ
8. Uttaraśailas
9. Haimavātas
10. Dharmaguptikās
11. Mahīṣāsakas
12. Kaśyapiyas
13. Saṅkrāntikas Vatsiputtriyas
14. Dharmottarīyas
15. Bhadrāyaniyas
16. Sammitiyas
17. Channagārikas

## Manu Smṛti

Book 1 It contains an interesting semi-philosophical account of creation in

| | |
|---|---|
| | the popular Paurāṇic type of a realistic Vedānta combined with Sāṅkhya terms, inclduing the essential doctrine of the three constituents of nature, which however is not independent but a creation, as also are the souls. |
| Book 2 | In it, the sources of law are declared and the duities of the student. |
| Book 3 | The householder occupies attention; marriage, daily rites and funeral offerings. |
| Book 4 | Deals with occupation and general rules of life. |
| Book 5 | Treats of lawful and forbidden food, impurity and purification and rules as to women. |
| Book 6 | Deals with the two further stages of life, the hermit in the forest and the ascetic. |
| Book 7 | We come to the duties of the king, including general politcal maxims. |
| Book 8 | It deals with civil and criminal law. |
| Book 9 | Duties of kings and of those of Vaiśyas and Śūdras. |
| Book 10 | This deals with the mixed castes, the rules as to occupation affecting thecastes and occupation in time of distress when normal rules must yield. |
| Book 11 | Rules of gifts, sacrifices and penances. |
| Book 12 | Follows the sinners to his retribution in the next life by the rules of transmigration, and adds counsel regarding the means of attaining release. |

## List of Nayanamārs—Specified in the Periyā Purāṇam

**Periyā Purāṇam** Periyā Purāṇam is a rare hagiography for all grades and classes. It is mainly a religious work but Sekkizhar has made it a literary masterpiece as well. He has raised it to the stature of an epic. The life of St. Sundarar with which the work stars, had provided him with materials necessary for an epic. His life was far different from that kind of life which is ordinarily considered saintly. He leds a married life of love and purity and delighted to walk with god as his comrade in the open road of life that cannot be defiled with vital defects. He was the chosen one of Śiva, who granted every thing he prayed for. He dressed himself well and god himself helped him to live a princely the Sekkizhar sings his youthful sings his life in colourful grandeur up to the point where he gives out the list of all the saints of Śaivism, and then dashes off in to the life of those saints, leaving the rest of the life of Sundarar in suspense. He concludes his work with the other half of the life of Sundarar and thus makes the entire work one united whole. The very form of his work exemplified unity in diversity and its contents satisfy all. Sekkizhar's Periapurāṇam sung between 113 and 1150 A.D is the magnum opus of revelatory epics. He is a master hagiographer, and his Periapurāṇam is a master piece of world's sacred literature. It is a world book of holy saints.

## List of Nāyanamārs

**Sundaramurthi Nāyanār** Sundarar was born at Navalur in the Thirumunaipadinadu. His parents were Ādi Śaivas His father, was Sadiyanar, and his mother Isaijñāniar, both were devotees of Arur Thyāgarāja. They named their child as Nāmbī Arurar. He was taught Vedas and Āgamas. He was married to Sangili. He was always in praise of Śiva, and he became the eternal salve of his master. He referred every happening of his life to Śiva and invoked his aid where human strength was of no avail. God stood by his side for he stood at the feet of god. He sang 3, 800 hymns but only a hundred are left to us.

**Sadaya Nāyanār** He was the fortunate father of St. Sundarar. The advent of Sundarar made an epoch in the annals of Śaivism He was the comrade of god who stood by him in all his trials and treated him as a divine prince. Sundarar had the bold intimacy of sending Śiva to negotiate with Pārvatī. How fortunate was Sadaya in getting such a powerful son princely divine. He was Vedas scholar of virtuous conduct and helping heart.

**Isai Jñāniyar** She was the faithfully wife of Sadiyanar and the fortunate mother of Sundarar. She was an expert in music and it is her voice that sang in Sundarar. She was chaste, devoted to her husband and god.

**Alala Sundarar** A perfect sage who meditate at the foot of the Kailāśa and around it. Upamanyu is their leading light. He is steeped in meditation on Śiva whom he has enthroned in his heart. Śiva appeased his thirst by giving him drink from the milk sea. He is the son of Vyāghrapāda the tiger foot sage who delights in hearing the jingle of Naṭarāja's creative dance Upamanyu was one day holding holy discourses with sages when suddenly he perceived a divine splendor enveloping the atmosphere. Sages saw with wonder and a luminous saint was coming towards him. Upamanyu saluted him. Who is the saint of light whom even the master sage Upamanyu salutes. The sage requested him to speak bout the glory of that luminous saint. After hearing the words, the sage requested Upanamanyu to speak about the glory of lord in Tamilnadu. The sage then requested Upamanyu to give them an account of the deeds of Sundarar and the way in which he strengthened the position of Śaivism They requested Upamanyu to speak about Tiru Arur since Sundarar was named the lord of that place.

**Nīlakaṇṭa Nāyanār** He was born in a small village known by the long name Tirukattampuliyur. He learnt Vīṇā from an expert and became an expert in it. He did not commercialize his art and genius. He dedicated his Vīṇā to Lord. He visited holy places in the Cholanadu with his Vīṇā and come to Madurai The artist thrilled the sanctum with his celestial music. Śiva and Śakti were so much pleased that a golden seat was offered to him and his vīṇā, but he divine grace. He followed in his vīṇā, the songs ~~of~~ Jñānasambandhar and helped his victorious mission. Panar went to Arur and the lord opened a new gate for his entrance into his presence The divine will directed him to Sirkazhi where he became the life long followers of Jñānasambanda who was thrilled by his excellent in playing Vīṇā The divine voice of Jñānsambanda was sweetened by the angelic stringed music of panan. He followed Nīlānakka Nāyanār lodged him and his wife near his holy heaven Panara's wife too followed him and her melodious voice added sweetness to the holy Thevaram concerts. So sincere and so fervent was the consecration of Panar that he had the bliss of merging in to the divine splendor at Nallur, during the wedding festival of Jñānasamabandar.

**Nesanāyanār** Nesa Nāyanār was an expert weaver of Kampili in Bellary district which is a town of high mansions and men of high virtues. His thoughts were steeped in adoring the feet of Śiva. He uttered the Nāmaśivāya mantra always. His body was consecrated to the service of Śiva Bhakats. He used to weave towels and cod pieces and present them to needy person. The service of clothing devotees went on unto the last until god look him in to his grace and made him every blissful.

**Mangaiyarkarasi** Mangaiyarkarasi, the queen of all women folk the paragon of feminine virtues was the daughter of the Chola king, beautiful like Lakṣmī, the goddess of red lotus. She is divine mother, who fostered Śaivam with the milk of gracious ferrous. She removed the blot from the Pāṇḍyan race. It is she who brought Jñānasambandar to Madurai to rekindle the light of Śaivism and drive out alien darkness. It is she that propagated the ideal religion whose symbol is holy ashes.

**Pusalarnāyanār** He was born in Tirunintravur was a poor pious Vedic saint devoted to Śiva. He was a savant of Āgamas. He was sincerely devoted to the worship of Śiva. He aspired to raise a temple to the lord whose ornaments are snakes. He could not collect donations. None came forward to give him even a brick. He was resolved like Voylar to build a fine temple in his heart. On an auspicious day he laid the foundation of faith in his heart. He followed the agams rules to raise the superstructure. The temple was completed within and Pusalar chose a good day to install liṅgam in the sanctum sanctorum. At the same time, the king Kadavarkone too raised a stone temple for Kailāśanāthār at Kanchipuram. The consecration and installation day coincided with that chose by Pusalar. God came in the dream of the king and said postpone your temple function next day. Today I shall enter the temple raised by saint. The king was surprised. He went and searched and found out Pusalar and asked him, where is the temple, he said it is in his heart. It is not a material one. It is a psychic temple. The king understood him and salute the saint. The saint fell in his core, the presence of the divine and felt the bliss all his like. The king saluting the saint left the palace. Next day the king celebrated the consecration festival in his stone temple.

**Kotpuli Nāyanār** Kotpuli Nāyanār born at Nattiyattangudi in the Chola Nadu, was a military man. He was the brave commander in chief of the Chola army. He bought paddy for all his income and distributed it to temples. He dedicated his possessions to Śiva. He took delight in doing temple charity that would bring felicity to his next birth. But his relative were avaricious to misappropriate his stores. Once Kotpuli had to go to a distant battle field. He strictly ordered his relative not to touch the grains stored for the temples and led his army to the field. It was a prolonged battle and the commander held the field for months together Famine affect the people. The relatives laid hands in the granary and emptied the paddy stored there into their stomachs. They thought of filling the granary after famine. This new stunned Kotpuli. He returned victoriously from the battle field. The relatives warmly welcomed him Kotpuli invited all into his hall promising rich presents, and therefore all the relatives gathered there. Kotpuli become tiger. He reprimanded them for eating the grain dedicated to god. You have stolen what belongs to Śiva and Śiva destroys you today, said he as he put to sword all has relatives that misappropriated his dedicated paddy. God appeared on the scene and declared blessed Kotpuli your sword has expiated the sin of these miscreants who filled their bellies with the grains dedicated to my temple. Now I give salvation for all. Come you too to Śivaloka. Kotipuli enjoyed the bliss of heaven in the presence of Śiva, the blissful.

**Pugaz Tunai Nāyanār** Pugaztunai Nāyanār of Seruviliputhur, a scholar of Vedas and Āgamas. He was a soulful lover of Śiva He did Śivapūjā with great interest. He would go without food not but without the worship of Śiva. Rains failed and famine was terrible. Food became scarce. He cared more for pūjā than for food. He controlled his hunger and continued his daily worship. He bathed the long am and adorned it with flowers and told his prayers regularly. He became weaker and weaker due to starvation. One day his emaciated hands could not lift the water pot for bathing the liṅgam. He lifted it up with fell on the Liṅgam. He fell down swooned and then fell asleep. God appeared before him and blessed with grace. The Nāyanār carried on his worship care free, and attained divine bliss.

**Seruthunai Nāyanār** He was born at Tanjore as a Śaiva vellala and lived a pure, life dedicated to the service of god and god lovers. He had in his heart the feet that spurned Yama. He supervised the flower garland work. He took strong steps against any innovation. God showered his grace on him and the saint lived, moved and had his being in god consciousness

**Idankazhi Nāyanār** Idankazhi Nāyanār is a famous king of Koṇāḍu with his beautiful capital at Kodumpalur. It is he that covered the Ponnambalam at Cidambaram with gold. He was a staunch devotee of Naṭarāja Śivam and he liberally gave whatever god lovers desire. He gave everything to the temple. One day a saint by name Sadiyar was brought before him charged with theft in the granary of the king. The king saw the saint keenly. Why did you enter the granary. The saint replied that he is feeding daily the devotees of Śiva. Since he do not have any grain to feed Śiva devotees, so he involved in this type of activity. The king opened his granary and treasury to the saint. He took just enough for him and the king distributed his treasure among devotees. The devotees devoted themselves to god worship free from the pinch of hunger. He attained the blessing of the divine grace.

**Kazhar chinga Nāyanār** He is a heroic Pallava king. Kazhar means Anklet given for heroism. Chingam means lion. This king was a lion among heroes. He resisted all incursions of enemies from the north and save his people from the fear, evil and famine He was an ardent devotee of Śiva, Śiva Bhaktas and Śaivism. He worshipped daily in the temple He went one day to the temple at Tiruarur. He was steeped in the worship of Śiva in the sanctum sanctorum. His queen went round the inner circle and was attracted by the fragrance of flower garlands there. She took a flower and smelt its fragrance. Seruntunai Nāyanār an orthodox devotee, saw that and got enraged. He took a knife and cut off the nose that smelt it. The queen swooned out of extreme pain. She fell like a tender flower creeper scorched by summer fire. The king too came there after his worship in the sanctum and Enquirer about the accent. Serutunai explained everything. She took and smelt the flower meant for god, and hence lost the nose. The king said as she took the flower and then smelt it, I shall cut her hand too. The king cut down the hand of the queen. The king's fervour became proverbial. He would not admit the least sacrilege in Śiva worship. God restored the hand and the nose to the penitent queen. The king reigned long keeping temporal and spiritual standards of disciple and attained god's grace.

**Munaiaduvar** Munai means battle field. Aḍuvar means he who fights and kill enemies. He was a mercenary soldier. He earned money by sword manship and spent what he armed in charity. Nidur his village held him in awe and respect. The soil of Nidur was fragrant with its garden honey. The streets of Nidur were sweet with the scent of delicious food daily, distributed to the hungry poor. Sekkizhar sings the money which he got as a swords man, he spent in charity to the devotees of Śiva. He gave them rich feasts flowing with honey, milk, ghee, curd's and fruit juice. The service was pleasing god and he raised his soul to the bliss of Śivalokam.

**Voyilar Nāyanār** Voyilar Nāyanār has no mouth to speak. He has only heart to concentrate. The temple of his lonely imagination was built of serene love and sincere fervour. It was built not for the multitude but for silent solitude. There no other priest for the temple except the pure mind. The pūjā went on continuously like the heart beat. Each breath was the flower of consecrated worship. Discrimination and self reflection are lights in the Sanctum. He was blessed by god Śiva and attained the bliss of god.

**Kari Nāyanār** Kari Nāyanār was a pious Brahmin well versed in the Vedic lore. He lived in the famous pilgrim center Tiruvirattanam where Mārkaṇḍeya attained immortality. He was an erudite poet. He composed well merited poems in the Kovai style and recited them before kings of south. They are love poems that lead to god. He acquired there by large wealth and spent all his money in building, temples and feeding devotees. So simple was his life and so sublime his service that god blessed his love with light and bliss and gave him a well merited place in his Kailāśa. Consecrate art and heart to god and that shall lead you to his grace.

**Nintr seer Nedumara Nāyanār** In the history of Tirujanasambhadar, who cured the Pāṇḍyan king who had burning sensation throughout his body. The king was then Kun Pāṇḍyan, a hunch back. The saint made him straight and he became majestic and magnanimous by the divine power. His name too changed as Nintra seer Nedumaran—the tall king who has attained the lasting wealth of divine grace. His power and prowess enhanced. The tall Pāṇḍyan of prosperous wealth and fame led his army and won the obstinate enemy at Nelveli. He marched to glory through a medley of political rivalry between the rulers of Ceylon, kings of Chera, Chola and Pāṇḍyan countries and through the red rivalry of fighting creeds. He stemmed through storm and stress, the boat of national life and brought to his kingdom fame and felicitous glory. His service to god and man king entitled him to the divine grace. He became an exemplar of spiritual nationalism and divine heroismreligion and politics went together in the reformed life of him.

**Kanampulla Nāyanār** He was a man of rich, pious, gentle, wise, compassionate and firm divine personality. He did not set any value on the passing wealth of the changing world. He abided in the lasting wealth at the feet of Naṭarāja. He laid his hope on the eternal wealth of his grace. He lit lamps in temples and spent all his resources in this service. He gave his all in his luminous charity until poverty alone was left to his lot. He went Cindambaram and felt a new strength in his soul. He began his lighting service in the temple of Tirupuliavarm nearby This is the place where Vyāghrapāda lived in inner communion with Naṭarāja. Kanampullar's last pie was spent in the light service. The problem of the morrow, serious engaged his thought. He hated begging for oil. Hence he took to the dignity of labour. He cut grass and from its sale kept lambs burning in the temple. One day the grass bundle did not secure a sale. But his service did not torches to give light. They too burnt out when he was pulling his hair to feed the flames. God blessed him with divine grace.

**Iyāḍigal Kadavarkone** Kadavars are Pallavas. Iyāḍigal belonged to the Pallava dynasty. He was king of Kanchi. He had a strong army and a conquered all his enemies and established his kingdom firmly. But he did not find peace from his throne. The crown weighed him down heavily. Cares and anxieties drove him to renunciation. He saw the tragic cosmic illusion around him. Hence he gave the kingdom to his son and dedicated his life to pilgrimage and song offering. He went from temple to temple. He sang in Venba meter and his poems come next to the poems of Karaikal Ammaiyar as the eleventh holy book of Śaivism. These are the truths embalmed in his 24 Venbas available. He later on attained the Śivalokam, of his true faith on Śiva.

**Kālikāmba Nāyanār** He was born at Pennadam which is the eye of the Cholanadu. It is a town of holy men and rich merchants all pure in divine virtue. They were devoted of Śiva. Kālikāmban was born in such a house of a merchants. He was attached to Śiva in the local temple, known by the name Tunganaimadam. He took delight in inviting Śiva Bhatakas washing their feet, adoring them with flower and feeding them with choice dishes. There was a servant under him. He misbehaved and so he was sent out. After a few years the same servant returned in a holy guise. Perhaps there was an inner transformation in him. Kālikāmban saluted him welcome. After washing the feet of other saints, Kālikāmban invited this man. But his wife stood with arrogant negligence delaying water tow as he ranged Kālikāman. He took his knife and cut off her bangle hand It fell off jingling with bangles, off arrogance, he cried and took the water pot himself to wash the feet of the former servant. Then he fed all the devotees, including the former servant. No master no servant they meet on equal levels when their hears are set in the unique one. God sent his grace and blessed the staunch lover of his devotees.

**Ādīpatta Nāyanār** Consecration in any humble capacity's the keynote of divine love. Behold this fisherman Adipattan of Nagapàtinam. Nagapatinam is a rich sea port busy with shipping trade. It is a fadeless flower in the celestial tree of the Cauveri land. Its high mansions are lofty shining with the presence of the goddess of prosperity. Fair damsels with honeyed blossoms adoring their trees, play ammanai balls on the terraces. Horse and tuskers move, in the streets like tossing billows. The most prominent among the fisherman was Adipattan a fervent devotee of Śiva. The net was his means of living He spread it widely in the sea and hauled up fishes. He observed a vow of consecrating the best big fish to god by leaving it back into the waves. Even if one fish alone.

**Narasing Munaia Nāyanār** Holy ashes are sacred. Those who wear it are adorable whatever be their birth, pedigree. They are worthy of respect such was the faith of king Narasiṅga of Tiru Munaipadi. He was a fervent lover of Śiva and his devotees. He held his scepter to project Śaivism. The king was the kind foster parent of St. Sundarar. He grandly celebrated pūjās and festivals. He fed Śiva bhaktas during the Tiruvadirai festival and gave each devotee hundred gold pieces. On such an occasion man came bright with ashes on his front. But people avoided his contact for he was a lecher, a lewd, and a sinner. Narasiṅga saw him, left his throne, raised his hands in salutations before him and poke to him. "I am very happy to see you, brings with holy ashes in your face, and gave him doubly two hundred gold pieces. The ash faced hypocrite certainly felt his hitless. His conscience pricked him and he lived a reformed life of god love and god service, worthy of his faced face. Narasiṅga's loving sympathy gave a new impetus to Śaivism.

**Pugalchola Nāyanār** Uraiyur is the ancient capital of Chola kingdom. It was ruled by the ancestors of Anabaya Chola the patron of Sekkizhar who made Cidambaram, a beautiful city. The present king Pugahz Cholan is a proud scion of the dynasty who unified the holy land under its cool umbrella. Kings obeyed his commands. The lord of justice was straight in his hands. Śaivism flourished under his patronage and people were pious, god fearing agile and active. Holy ashes adorned their faces. The temple services went on systematically. The king changed his capital to Karur. He worshipped god in the temple and sat on his throne in the council hall. Chieftains of Coorg and west coast brought him rich tributes of gold, pearls, and elephants and returned with his awards and rewards. He had a majestic control over his vases. He called his ministers and gave his son his crown and scepter. He advised his son to carry on the state administration as a service to Naṭarārja. He then raised a huge fire, smeared his body with holy ashes went round the flaming pyre muttering namaḥ Śivāya, namā Śivāya. He bore on his head the braided severed head and jumped into the wild fire. He reached the feet of Naṭarāja thinking with anklets. People wondered crying what a sacrifice. What an atonement, what a devotion to duty. The celestials showered flowers of blessing. The lord gave his soul peace at his feet raised to save his lovers.

**Poiadimai illadapulavar** The Tamil heading means savants who are not slaves of untruth. They were true to their conscience. Some maintain that the term referred to St. Maṇika Vachakar. Seikkhar says they were slaves of no hostile creeds. All scriptures lead to the knowledge of god, the sat the unique truth. Those who were true to this truth, heart and soul, are genuine lovers and servitors of god. Their poetry was not defiled by human desires. They praised god alone for they were his servants, his savants and his artists. Poems, offered to god alone become immortal treasures of mankind. They are god worthy poems. Others disappear in the whirling dust of oblivion.

**Kutruva Nāyanār** Kutru in Tamil means the god of death. There was a strong hero who faced even death in serving god lovers To wrong doers, he gave a death blow. He was the chief-tain of Tirukalaṇḍi and headored Śiva with trident. He got strength and energy by uttering the name of Śiva day and night. He commanded, cars, elephants, horses and infantries. He had strong mind, strong shoulders, strong arms and a strong army. Opponents were rounted at the sway of his sword. After making his conquests and building up a big territory, he requested the priests of Tillai to crown him. They refused on the plea that they were accustomed to crown the Chola king's alone. They left Tillai afraid of his anger and settled in the land of Cheras, leaving only one family at Cidambaram for the temple services. This refusal opened the eyes of the Nāyanār. He controlled the desire for a golden crown. He invoked Naṭarāja to crown him with his uplfited feet. God granted his aspiration and planted on his head his blessed foot. He praised the lotus foot of the lord and made people adore Naṭarāja and take refuge at his saviour foot, uplifted to protect devotees. He lived long holding the rod of justice in his strong hands. His kingdom prospered in peace and plenty. He reached divine bliss by dint of strong willed devotion.

**Gaṇanātha Nāyanār** Gaṇanātha Nāyanār hailed from the fertile Sirkazhi which gave birth to Jñānasambandar. He was a family man an equal minded Vedic and an authority in Āgamas. He was a Vedic scholar. He trained scholars in service to god's devotees. Besides erudition, he was an expert in weaving garlands, cherishing flower garden, and doing all serives that temples needed. Jñānasambadar, loved him and by his grace Gaṇanāthar god his place among the Śivagaṇas by doing his natural duties and by lviing a life dedicated to god.

**Siruthonda Nāyanār** The most pathetic, popular story in Periapurāṇam is that of Siruthondar. It is a horripulating accunt of love and sacrifice, the like of which the world has never seen. God love and sacrifice are the seal and symbol of sainthood. But Siruthondar's love of god lover, is soulful and his sacrifice dreadful and terific. He was born at Tiruchengatangudi, and hails from a progeny of physicians. He was a very learned man, a man of arts and sciences, a brave solider and an army commander. He was famous for his chivalry. His hands wielded the sword skillfully. He was a lion in the battle field. But at heart, he was psychic lover of god, and a faithful servant of his devotees. He never ate before feeding a sage. He searche for them every day. His soul lived in god and his heart lived in Saints. His mind lived in Śiva and his body lived in Service. Parāṉjoti was the private adviser of the king and the generally of his army. He led many military expedition with success. His name made history in the heoric seige of Vātāpi which he reduced to dust and brought fabulous booties and spoils of war. The king honoured him richly and bowed before his spiritual eminence. He repented his folly in sending such a saint to warfield. A sword in a saint's hand, a sage in a bloody field, a merciful benefactor of mankind engaged in merciles battles are anomlaies and contradititictions. He was married to a beautiful and dutiful wife called Tiruvenkaṭṭu Nangai after he left the king's service, to help him in his spiritual ventures. He had a child known as Siralan. He was able to meet a great mendicant Kāpāli Bhairava who was a great saint, demand him to have his son flesh, as his food, and as per instruction Siruthoṇḍa Nāyanār cooked the flesh of his son and feed the mendicant. As Siruthonda Nāyanār was warrior he had cut down number of heads in the war field. By cutting his boy's head with his hands an expiation for past sins, in the field and this drama was staged by Śiva. Later on his son was retain by the god and Siruthoṇḍa Nāyanār, attain the Śivaloka popsition.

**Siruppuli Nāyanār** Thiruvakkur is a Brahmin village fed by the Caveri. Vedic hymns roared there like thunder rains. It was a village praised by Jñāna Sambandar. Sirappuliar was a vedic scholar of the place. He was respected by all, for his loving heart and liberal hand. He took delight in receiving devotees under his hospitable roof and in feeding them hertily. He was engrossed in Śiva mantra and Śivapūjā. Service to sincere lovers of god was an expression of his god love. By this merit he was drawn closer and closer to god's grace, until he was absorbed into it. To love god and live his scripture, are the two wings of devotion.

**Sakkiyanāyanār** Sakkiyanayanār, was an agriculturist. But he aspired for a higher life of moral puirty. He studied the ethics of Buddhism at Kanchipuram and cultivated compassion for all beings. He poured over the dhammapada but that was no enough for his seeking hunger. His cravings for wisdom was satisified by a deep study of Śaivism. The act must have an actor and a giver for the fruit of actions. God Śiva was everything the deed, doer and the giver of good. He cultivated moral purity by studying Buddhism and god love by studing Śavism. He adored Śivaliṅgam as the best symbol of Śiva, containing all reals in it. He adored the liṅgam in his heart's sanctum. He was attracted to the external form of Śivaliṅgam. But there was an eccentricity in his worship. He affectionately threw a stone at the Liṅgam in stead of a soft flower. The liṅgam stood in an open space under the vast blue canopy. The mericiful Śiva was pleased with Śakkiya's stones, just as a mother is pleased with the silly strokings of her child. Perhaps this was to hoodwink Buddhists who many think that their Śakkiyan was so faithful to Buddha that he pelted stones at the god of another religion. One day he sat for dinner with out pelting the Liṅgam with a stone. The thing came to his mind and he hurried to the place with a stone and aimed at the Liṅgam. His eyes were wet with tears, his heart was moved by emotion. He stood motionless. Śiva appeared.

with Umā to bless his sincerity. Sakkiya saw a beautiful vision of Śiva Śakti and tears of ecstasy rolled from his eyes.

**Somasimara Nāyanār** Tiruvambar is a flourishing hamlet in the fertilce Cholanadu. Somasimara Nāyanār was famous in this place for his vedic culture, virtuous life eand fervent service to god lovers. His heart lived in god and his hand inserving his devotees. He was equal minded in helping all. He did his acts of charity pronouncing the five lettered mantra. He loved St. Sundarar next to god and often saw him. His love for Sundarar and his hymns grew everyday to the extent of bringing him to settle permanently at Tiruarur, for the intimate service of Sundarar. He sang Sundara's Thevarams and lived his teachings and at last attained salvation.

**Murkha Nāyanār** A Śaiva devotee of rude man character who has angry sword to hit wrong doers. His name is Mukha, the ruffian. He lived in Tiruverkkadu, a pilgrim centre immortalised in the hymns of Sambandar. It is on the north bank of Palar river in the Tondanaidu which is noted for wise men and devotees. Murkha Nāyanār was an ardent lover of the lord who swallowed poison so that gods can eat nectar. He took pleasure in serving his devotees. He was ready to help them with all the money, he earned from gambling. Devotees swarmed in his house. He fed them first before he took his food. His name and fame spread far and wide. He spent and spent in charity until his hands were empty and until poverty alone was left in his hous. But his enthusiasm to serve and feed devotees did not abate. By any means he resolved to keep on his charity. He gambled and gambled until there was none at Tirverkadu to challenge him. Hence he went to other places to earn enough for his munificence. He came at last to Kumbakoṇam and placed dice with the expert gamblers there. He won sumptously. But he hit with a sword those who played him false or who proved dishonest. For his, he was called fierc Murkha. He dedicated everything he won to feed devotees of Śiva and took their leavings. This good service expiated him from sins and his true love made him a real saint, worthy of god's grace. His image is worshipped in the local temple.

**Daṇḍi Aḍigāl** Daṇḍi aḍigāl was born in the holy Arur. He felt the dance of Naṭarāja always in his heart. He was blind. He did not like to see the sensual world. He uttered the five letters with each breath and heard the jingling feet of the inner dancers. He never failed to go to the temple every day. He wished to show his love in service. One can see him before the thousand pillared Devasiriya Mantapam uttering the Śiva mantra. There was a colony of Jains west of the temple. Daṇḍi wanted to dig a tank there for the public good, and as a humble service to god. The Jains gave him trouble, and objected from digging a tank. He went to the temple and prayed god thus O Śiva, thou hast swallowed poison, thou hast burnt by laughter, the three winged demon, of all powerful mercy, restore my sight. Thy feet are my only refuge. Help me to make a big tank in your name. Let me behold you, if my hold on thy feet is true. A miracle happened. The Nāyanār kept on muttering the five mantra as he bathed in the tank. He rose up from a dip, his eyes saw clearly. The king was surprised. He called the Jains and said, god has given sight to our Nāyanār. Now you must leave this place. The place was thus cleared for the service of Daṇḍi Nāyanār. He gladly bent to work with added strength and vigour and fulfilled his mission. He made one of the biggest temple tanks and it is known today as Kamalalayam tank.

**Kālikāmanāyanār** Thirumaṅgalam is a fair township on the north bank of the Caveri. It is a place sanctified by the devotees of Śia. It is rich also in agriculture. The Eayarkone family there, has the military fame of commanding the Chola army. Kalikkamār is the gem of the family devoted to god and god lovers. He was angry with Sundaramūrthi Nāyanār for troubling Śiva to negotiate with Paravainachiar. He declared vengenace against Sundarar. Sundarar came to know of this and prayed to Śiva. Śiva made Kālikāmār suffer from colic pain and told him. Sundarar alone can cure this. But Kalikkamār said "Rather than allowing Sundarar to treat me, or touch me, it is better I commit sucide." He stabbed himself and died. But the grace of Śiva revived him to new life and then he became the friend of Sundarar.

**Tirumāla Nāyanār** Thirumulār or Mūla yogi, ranks among the perfect yogic masters of spiritual hierarchy. He is a saint, seer, poet and a mystic of the beyond—beyond plane of psychic consciousness. His name survives the nimbo of oblivion, gleaming with the stirring truth. "I am all delight and let me share it with humanity". His relaisations are embalmed in Tirumandram. This book contains gems of spiritual lustre taken from the mine of self immersion and cut a bright in the smithy of experience. Only ripe yogins can delve into the esoterics of its mystic lines. Scholar understand that Mular lived between. A.D. 100 and 900. He was one of the Śivanātha siddhas that lived in Mt. Kailāśa. He was the disciple of Nandī Deva. His original name is not known. By the grace of Nandī he became a perfect yogin and commanded all Siddhars and attained the highest beatitiude in which the soul united to god, enjoys untramelled bliss.

**Tirujñāna Sambandār** He was the gem of Pugali, otherwise called Sirkazhi, Brahmapuram or Kazhumalam, the holy place which washes of all impurities. It is a city of floursihing fields near Chidamabaram. His fathe r was Śivapada Irudayar. He was a Vedic Brahmin devoted to Śiva. His mother was the chaste Bhāgavatiyar. The child was born on the earth with nostalgia of heaven. He was conscious of the divine presence which sent him here to accelerate the wheel of human evolution, to quick the god upward clan of mankind. Sambandar whose history is a play of divine mystery. Sambandar sang in thousands, but only 384 Thevarams are left to us by the intrusion of the time spirit. Each Thevarams contains 11 quatrains, the last containing the name of the poet prophet. He lived in the 9th century but the spiritual force generated by his evangel, shall flow for ages purifying and divinising humanity.

**Naminandī Aḍigāḷ** Naminandī Aḍigāḷ was an ideal Brahmin of Caveri river side. He chanted Vedas and tended holy fires. His front shone with holy ashes. He took pleasure in walking to Arur to worship there, Thyāgarāja Swāmi. On the way there was the Araneri temple Naminandī renewed it and carried on with his ritual worship there. One evening he wanted to light lamps in the temple. He requested the neighbouring poele to give him some ghee for illumination. They were Jains and they chuckled at him saying O Brahmin, your god has fire in his hand, Light lamps with that or with water. Pricked by these sarcasms. He prayed to god and heard his voice saying he needs no light, we have no oil. Light lamps with water. The Nāyanār trimmed the wicks, poured water and lit the lamps uttering Śiva mantram and they shed flaming lights brighter than oil lamps. The Jains were discomfited. This miracle added fame and name to the Nāyanār. The king of Arur appointed him as the executive manager of the grand Arur temple. The Nāyanār did his duty as a tapasyā and conducted grand festivals to the joy and appreciation of the public. But he coud not stand the crowd atmosphere. He once mixed with the masses, as the god was taken in a festive procession to Manālī. He felt himself polluted and slept outside on the pial. His wife asked him why he did not come in. He politely replied I mixed with all sorts of people to night, I must take my bath in the morning and then enter my room in the home. The wife knew his qualms, but god came in his dream and said, all born at Arur are my own, my followers, there is no pollution in mixing with them. The Nāyanār now understood the truth. He entered into the house as usual and told his wife about his dream vision. After ablutions, he went early morning to the temple and Lo, he saw Śiva in all devotees, who worshipped there. A spiritual thrill animated his being. He sent his heart's fervent prayer to God. Appar appreciated his psychic devotion and hailed him as a sacred devotee in one of his hymns. Love is the heart of devotion and service its dynamic expression.

**Thirunilanakkanāyanār** Nīlā Nakkar was a prominent Vedic scholar and lover of Śiva and the whole town held him in high regard. He was well versed in Āgamas and followed its rules and rituals strictly in his worhsip of Śiva. His chaste wife closely helped him. He took delight in adoring the feet of saints. Once on the Tiruvadirai day sacred to Naṭarāja he finished worship at home and began worship in the temple called Ayavanti. His wife assisted him. The flower ceremony was over. He uttered Śiva mantra, revelling at the beauty of Śivaliṅgam. Just then spider alighted on the liṅgam and the wife of the Nāyanār blew it off with her mouth, What have you done lady—your spittle must have sprayed on the Liṅgam—cried the alarmed Nāyanār. Execuse me Sir, I just blew off in haste, the spider, said the humble lady. No excuse for this sacrilege, keep away from me, off cried the husband. Even the sun sank in the west hill, ashamed of this act. The impatient Nāyanār hurried to his house and the reprenting wife stayed the night praying to god, in the temple. The Nāyanār had a dream that night. Śiva with matted hair appeared and said 'behold my body affected by sore except the place where your wife has blown'. The Nāyanār now knew the innocence of his wife. He hurried to the temple early morning, worshipped god, spoke to his wife with genele courtesty and brought her home. His daily worship went on with usual solemnity. The Nāyanār was a sincere devotee of St. Jñānasambandar. He had a splendid light burt out into which he disappeared along with Jñānasambandar and many other devotees of god.

**Appuḍi Aḍigal** Aḍigal means a humble servitor of god and his saints. Appu means father. Appuḍi Aḍigal of Tingalur is a humble servant of god who is the father of all and who serves his devotees. He was a staunch devotee of Naṭarāja, the god of cosmic dance. He was austere, flawless, a sage in family life. He was a pure Brahmin who observed all Vedic traditions. He was equal minded. He passionately loved Tirunvukkarus Nāyanār. He consecrated everything to his name Sekkizhar calls him Arasu, for the sake of brevity. Let us follow him. Even without seeing Arasu, he adored his name and adapted to all his charitable establishement. He was an ideal house holder free from lust, greed, envy, anger, falsehood and caste pride. His simplicity shunned publicity. At Tirupazhanam where he sang the greatness of Appuḍi who meditated upon Appar into the last and reached the feet of god.

**Karaikal Ammaiyar** Karaikal is a rich port busy with shipping trade. Danadhatta was the leading trader of Karaikal. His influence and affluence made him a merchant prince. He prayed god for an issue and he was blessed with a charming daughter fair and beautiful like Lakṣmī, the goddess of prosperioty. She was named Punītavatī and true to her name, she was pure, chaste, devout and dutiful. From the age she was able to walk and talk, she walked on the path of veirtue and devotion to Śiva anad talked about his mercy and glory. She studied holy books and served holy men. Her vernal beauty shone like a poem of floral dawn. The smiling grace on her face had a psychic charm, unfolding the divinity of her soul. Her words and deeds were expression of divine love swelling in her bosom. She was married to Paramadhattan the son of Nītipati a merchant prince of Nagapattinam. She was frustrated with worldly life, and she left the house of her husband. She was interested in practising Śiva nāma and she attain the feet of Śiva.

**Kurumba Nāyanār** Kurumba Nāyanār was the chief of the Mizhalainadu. He lived in Perumizhalai. His subjects were pious and virtuous, Kurumban had the intuition to know the heart and mind of devotees. He fulfilled their aspiration and supplied their needs even before they spoke out their wants. He was a fervent devotee of Śiva and his lovers. He welcomed real devotees, feasted them, and provided their comforts. He heard the song of the servants of God, sung by Sundarar. He was so much enamoured of Sundarar and his hymns that he held him as his master and took his hymns as his gospel. By inner communion he got victory over the mind. Kurumba Nāyanār was a Pañcākṣara yogin who had in his heart and tongue the great mantra namaḥśivāya. He repeated with every breath and that set into vibration hispsychic planes and opened the petals of his heart releasing the devine perfume therein. He often repeated the inspired lines of Sundarar which served as food for his spiritual hunger.

**Kulachirai Nāyanār** This Nāyanar hailed from Manamelkudi, a village of green luxury in the Pāṇḍyanadu. Sundarar caled him Peru Nāmbī, a great worthy, fit for honour. Kulachirai was held inesteem by the public for his majesty in service. He has equal minded to all devotess to god without looking into their birth and pedigree. Whether they belonged to this caste or that caste, this place or that place, whether they are good or bad according to the standard of the world, any devotee of god, Kulāchirai evinced his regard and respect. He stood a host, liberally kind, to god lovers whether they came singly or collectively. He adored all who wroe sacred ashes and uttered Śivanāmam. He was so good, so benevolent, so noble able and so learned, that the Pāṇḍyan king, Nedumaran chose him as his chief minister. The queen had great respect for his pure life nadlove of god. He vanquished all the political enemies of thestate and planned toput down the religious enemies too. Kulachirai in collobaration with the queen Pāṇḍimādevī, invited to Madu, Jñānasambandar, who challendged the Jain tact, in act and fact and in discussion, he won over all the difficulties by the divine grace. He by dint of his spiritual ardour saved there going of the soil from the impact of alien faiths.

**Appar** See Appar.

**Chaṇḍeśa Nāyanār** Seignalur is a fertile town on the bank of the Manniaru in the land of Cholas. Yakṣa Dhattan was the most learned Vedic scholar of the place. With his wife Pavira, he lived an ideal life of loved, devotion, charity and worship. A divine child was born to these pure souls. He was named Vicārāśarma. He was a precocious child. He learned the Vedas in his early age. He mastered the ancient spiritual lore and lived it in actual life. He esteemed love of Śiva above all and his thought, word and deed were soaked in Śiva consciousness. He was all mercy and compassion. He could not brook any cruelty to animals, for he was conscious of Śiva in Jīvas, god in all beings.

**Thirukuripputhondananār** Thoṇḍaimaṇḍalam, is a lands of saints, poets, savants, devotees and philanthropists. In this famous city lived a pious washerman, a true devotee of god and a rady servant of god lovers. He volunteered to clean, the clothes of any holy man. His instant understanding ability brought him the popular name Tirukurripputhondar—he who serves mankind with an understanding readiness. He used to utter Śivanāmam as he washed clothes. He imagined that his past karmas were being washed off as he removed dirt from the clothes of holy men. God revealed one day to the world the sincerety of this dedicated soul.

**Nandanār** Nandanār otherwise called Thirualaipovar. He was a remarkable child, unilke other children. His mind was engrossed in god consciousness. He wistfully gazed at the temple tower and was fascinated by the mysterty inside the sanctum of the shrine. Nanda with his group of young devotees obtained a distant view as the temple images were taken in procession. His imaginative fervour increased with the growth of his age. He was eager to offer what he could, to temple. He was a humble tiller working in field. He lived a simple life, and gave to temples, what he saved. With his pious companions, he went to Tiruppungur and came round the temple dancing in ecstasy. He stood in awe at a distance and aspired to have a view of the radiant sanctum of Śivalokanāthar. But the stone bull hid his view. He daily visited the Śivalokanāthar's temple and stood behind the flag staff struggling to get a view of the Liṅgam in the sanctum. God was pleased with his spotless fervour and ordered the stone bull to move aside and now Nandan and his friends had a clear view of the sanctum where the Liṅgam was worshipped. He saw the whole ceremony of worship. He made his heart the sanctum of Śiva and began inner worship. Nandanār visited all the temples near his village and cultivated a pious enthusiasm to see more and more of them. He took delight in offering his service to the temples.

**Rudra Paśupati Nāyanār** Rudram is a powerful Vedic hymn. It hails Śiva as the supreme and accords his grace on those who chant it. There was a Nāyanār at Thiru Talaiyur in the land cherished by Cauveri. Sacrificial fumes of the place rose to the sky. The honeyed fragrance of its groves filled the atmosphere of song-thrill. There lived in this village a saint called Paśupati. He was a deep devotee of Śiva. He was a Vedic scholar who took pleasure in repeating Rudra and he breathed in that powerful Śiva mantra. He used to stand in neck deep water, holds his hands up in adoration and chant the Rudra mantras. He then donned dried clothes and went to the temples to adore Śiva with the same mantra. Day in and day out, he lived, breathed and had his being in the Śiva mantra. Śiva's grace descended into him. People called him Rudra Paśupati Nāyanār. He attained final beatitude by dint of Rudra mantras.

**Muruga Nāyanār** Muruga Nāyanār was a pious devotee of the place of Cholanadu.

He was wise and learned, a lover of god and a servant of his lovers. He rose at early dawn with prayers finished his bath, and repaired to lower gardens, where he carefully gathered fresh flowers in his basket. He saw Śiva smiling in the bosom of blossoms. He gathered flowers from creeper, plants, and trees. He brought them to the temple. There he sat alone stringing garland of various hues and varieites. He offered them to god Vardhamāneśvarar, the presiding deity of the temple. His heart throbbed with the five letter mantra. His hands wove garlands, his mouth chanted Śivanamam, his heart felt Śiva's presence, his mind meditated on Śiva and his soul took delight in serving saints. His monastery was the resort of great saints like Appar, Jñānasambandar and blessed him. He was a devout follower of Sambndar whose Thevarm hymns he chanted every day with due fervour. He could notlive apart form the saint. During the marriage of Samabandar, at Nallur, a divine light emerged out and enveloped the entire area. Samabandar disappeared into that light and Muruganar too entered out and enveloped entire area.

**Mūrti Nāyanār** He was an embodiment of divine love belongs to Pāṇḍya naud. He took delight in offering sandalpaste which he prepared with his own hand. This sandal paste of Mūrtināyanār smelt sweet with the fragrance of his heart's fervour. A test confronted his holy hest. Mūrti Nāyanār adored Mīnākṣī and Sundareśvara invoked their blessings and came round the city upon a decorated elephant. He sat upon the ancient throne of Pāṇḍya his front shone bright with sacred ashed. He ruled over his kingdom and infused sincere devotion in the heart of his subjects. This Nāyanār lived long doing his divine duty until god called him back to his blisssful abode.

**Ananya Nāyanār** Ananya Nāyanār was a lovely shepherd who lived in the fertile village of Maṅgalam. He tended the cattle affectionately. He was a fervent devotee of Śiva. He led the herd of cows to the green pasture land, and after sumptuous grazing, he made them drink water in a clear pool. He protected them from wild animals. He served the cows with a spirit of consecration. Under his motherly care, the cows increased in number all were hale and healthy. He made a flute according to the laws of music and played in it the sacred five letter Namāśivāya and the whole atmosphere thrilled and vibrated with that sacred mantra. His flute voice charmed the animate and inanimate world.

**Taya Nāyanār** Kanamaṅgalam was a fertile village in the Cauvery land. Tayanār was its saintly citizen noted for his divine fervour and large heart. He offered every day to Śiva in the temple, superior rice, cabbage and tender mango. He was unfailing in this offering. But the test came when povery reduced his means. He faced chil penury with all the warmth of the devotion. He did bread labour during harvests and got paddy as wages. He set apart the superior variety for god and used the inferior one for home. It once happened that all the fields yielded only superior paddy. The Nāyanār got that as wages but consecrated all to god. The other variety was not avilable for his home consumption. He was starving with his family. All that was available for them was a mash of green leaves. They lived upon leaves and offered superior paddy, and tender mango to god as usual. Even the greens got scarce and the devoted couple on mere water. Tayanār became weak and thin by starvation and yet he never failed in his daily offering. One day he was carrying his routine offerings to the temple when he staggered and swooned on the road. The offerings were scattered in the dust, he murmured, as he opened his eyes, offerings are gone to dust. Why should I live a day of non offerings. I shall cut here my throat, Why should I proceed there. He pressed a sharp sword into his neck. God the merciful held off the hand of the devotee which kept the sword. The would healed up. The lord accepted the mangoes scattered in the dust. God led the Nāyanār to his high abode. Tayanār was known as Arival Tayanāyanār since he dared to cut his head with a sword.

**Manakkanchara Nāyanār** Chāru in Tamil is juice. There was a fertile village, flowing with cane juice and honey. Hence it was called Kancharur, village of sweet juice. There was a great devotee in the village who always had god in his thought. His life was dedication to the love of god and to the service of his lovers. He was so helpful to the place that people respected him as Manakancharar the pious benefactor of the village Kancharur. This Nāyanār had no issue and prayed to god for one. God gave him an angelic daughter graceful and beautiful. The daughter grew into a girl of charming looks and winsome manners. The Nāyanār proposed to give his fair daughter in marriage to a princely devotee called Eyarkone Kalikkamar. The solemn ceremony was to take place the next day when a test came upon his sincerity of love for god and his devotees. It was just a day before the marriage. The bridegroom and his party were expected in the village. The home put forth a festive appearance. God appeared before the Nāyanār in the form of a holy sage. He was fire coloured, his body was smeared with sacred ashes, he wore Rudrākṣam and rosaries and shoulder strap. He wore beads on his tufted hair. The Nāyanār welcomed him with devotion, adored him and said, I am fortunate in having your holy presence during this happy occasion. This sage : "Alright sir, what is this happy occasion". Nāyanār said "The marriage of my dear daughter takes place tomorrow by your grace". I bless you. Nāyanār went in, brought his daughter and asked her to bow down to the sage and when she bowed down, her glossy black tresses glowing like a cloud, impressed the sage. Sage said "Nāyanār your fair daughter has beautiful tresses. I have need of that hair for the sacred thread of hair I wear. Would you kindly give me the entire hair adorning her head. Who would ask such an impossible gift and who would grant it on such a festive occasion. Will any girl part with her tresses and that on the day of her wedlock?. But Manakkanchara Nāyanār dared to give the fit and his beautiful daughter submitted to this strange trial. The father took a razor, removed the flowers and ornaments and shaved clean the head of his daughter and calmly said, sir here is my daughter's entire hair. The sage vanished. The Nāyanār flew into ecstasy as he adored the divine effulgence. A voice was heard in the air, you have stood my test, your place always by my side. The Nāyanār danced crying and his bold sacrifice bore fruit in the eternal delight of the soul.

**Kalaya Nāyanār** Tirukkadavūr is a famous pilgrim centre in the land cherished by the Cauveri. There was a holy man in this town called Kalaya Nāyanār—pure, learned and pious. He took pleasure in burning before the sanctum of Śiva, guggulu, the Indian dammar used as incense. The fumes of this incense purify the air and create a holy atmosphere. Kalaya Nāyanār was so ferevent in buring Kuṅgiliyam before Śiva that he was known as Kuṅgiliya Kalaya Nāyanār. Suddenly he became poor. Yet he sold his all and carried on the Kuṅgiliyam service and by the grace of Śiva he attained final beatitude at the feet of Śiva.

**Tirunīlakaṇṭa Nāyanār** Tirunīlakaṇṭa Nāyanār who was a pious potter at Cidambaram living with his chaste wife. He was deeply touched by the compassion of Śiva who swallowed the poison that rose from the churning of the milk ocean by devas and asuras. The deadly poison might have killed all but for the timely sacrifice of Śiva in gulping it up. Śiva's throat became blue tinged by the poison. Hence he was called Nīlakaṇṭa. The young potter made this name the mantra of his life. Tirunīlakaṇṭam was always vibrating in his tongue and heart. He was therefore called Tirunīlakaṇṭa Nāyanār.

**Iyarpakai Nāyanār** Is there a soul who offers in his devotion fevour, even his wife to a Sādhu. Yes, it was Iyārpakai Nāyanār who gave his all to lovers of Śiva shining with sacred ashes on their faces. He was a merchant prince of Pumpukar, the flourishing captial of the Chola country. It is at the estuary of the Kaurvery river and is called Kauveri Pum Pattinam. Iyārpakaī was bounty perosnified but ecentric. His manners were contrary to human nature. His ways were peculiar. He was a fervent devotee of the lord who wroe the crescent and a lover of his lovers. He gave without a second thought, whatever saints demanded. God lovers were dear to him for god was very dear to him. He had wealth but was not attached to it. God gave him pleantly only to give liberally to the need. His wife was a paragon of beauty shining with the lustre of chastity. She lived and thought in tune with her sire. The cosmic lord willed to reveal their sacrifice to the public. A sage whose body was besmeared with holy ashes but had, however, the look of a sensualist, stood before the Nāyanār, one day. The Nāyanār respectfully received him and served his wants. The sage knew his heart. His attachment to wealth, wife, home society and the world had all fallen off. He was divinely made after god. He attained the super psychic state of a supreme yogi even in the midst of the grim struggle and turmoil of a family life. He achieved spiritual eminence of the highest order, by dint of his intense love of god and his devotees. He had not only the strength of his conviction but also the might of his arms to uphold his conviction against a world of resistance.

**Māra Nāyanār** Māra Nāyanār, a tiller of Ilayanguḍi, who adored the jewelled feet of Śiva and took pleasure in serving his devotees through stress and strain. He was a true Vellāla, honest and industrious. He steered the plough as a husbandman and was rich in green wealth as well as the wealth of divine grace. His pure mind and broad heart were vowed to serve god in humanity. He saw Śiva moving as Jīva. He realised the divine in the human. He would seek and serve the servants of god. With courteous words, he greeted them, washed their feet, spoke kind word, seated them with reverence and served their needs with his wife who was an embodiment of chaste virtues. His joy was boundless in such a service to devotees. His fields yielded rich crops and his wealth mounted high. He enjoyed peace and plenty. His days were rolling in luxurious wealth. Ilayankuḍi Māra Nāyanār and his wife, by dint of their god love, service and sacrifice enjoyed etenral delight conscious of Śiva in the Jīva. Consecrated lovers of god remain ever generous even if they are engulfed by poverty.

**Meiporul Nāyanār** Meiporul Nāyanār whose life was a dedication to truth which is god. He is the king of Cheti nādu with his capital at Tirukovilūr. He made the truth of the Vedas shine in his life and adored godmen. He served his people lovingly and administered strict justice to all. Temple worship were done according to the rules of the Āgamas. Holy hymns were sung and holy dance went on with ecstasy while the temple bells rang worship. He gave liberally to Śiva Bhaktas whatever they wanted. He had revereance even for ash-coated hypocritis muttering Śiva Śiva, he was also brave in the battle field. The neighbouring chief Muktināthan rose against him several times. Meiporul Nāyanār routed him and disgraced him. Muktināthan felt it impossible to win Meiporul in the open field. So he disguised himself as a Śiva bhakta smearing his body with holy ashes. He concealed a sharp sword folded in silk with a holy book on Āgamas. The traitor impostering an ascetic in sacred ashes, entered the palace. The guards were instructed to all all Śiva bhaktas freely. He approached the bed champer of the king. The faithful guard Dhattan stopped him saying King sleeps. Your grace may select a proper time. The traitor asked him to stand aside and entered the chamber saying I have vital instruction to give. Dhatta kept keen watch over him from behind. The traitor stood near the cot, the queen rose up at once and woke up the king. The king saluted the ash coated rogue. Meiporul : "Fortune has brought you to me, O saint! bless me and let me know what I can do for you." Imposter; Here is an Āgama revealed by your lord and I would read it to you alone. The queen left the chamber and the king was now alone with the imposter : He sat down and seated the traitor highly. He bowed to him and the traitor at once drew his hidden sword and dealt a deadly blow. Dhattan pounced upon the assassin like a tiger. But the bleeding Nāyanār while falling down protested saying, 'He is our own. Dhatta donot harm him. Dhattan drew back and waited for orders. The king further said "Escort him, safely outside the city and see no harm is done to him". The tragic news shook the city. People rose up to kill the traitor who stabbed their beloved king Dhattan appeased them crying 'I am under the royal command to leave him safely outside the city rampart". He did so and returned to the king. The king with beaming face said "O people respect Śaivism and those who carry its symbols. Practise our religion have deep faith in Naṭarāja. With every breath, utter the five lettered mantra Namahśivāya. With these last words, he steeped himself in meditation on Naṭarāja. The lord appeared before him, showered his grace upon him and gave his soul the bliss of every dwelling a this jingling feet. Meiporul was a martyr to holy mercy. The world of devotees adore him for ever.

**Vīranmindar Nāyanār** Senkundrur is a fertile hamlet amidst west hills. There lived Viranmindar, a pious Vellāla devoted to the feet of Śiva and his servants. He had no cravings. He renounced welath, home, name and fame and took delight in the company of devotees who had taken refuge at the feet of god. Once he visited Tiruarur temple and revelled in the joy of holy company in the thousand-pillared hall, Devaśirīyam. There was a big assembly of holy saints there, singing fervently god's glory. One day St. Sundarar visited Arur temple. He went straight to the sanctum of Thyāgarāja without taking notice of the above holy assembly. Vīranmindar got incensed and cried aloud, "O, Sundara, you have slighted this holy assembly adoring the effect of god. Hence you are excluded from the holy, as well as the holy feet of god" St. Sundarar heard this remark and replied "Holy devotees, I did no slight you. But I deem myself unworthy of such a holy company, now you have called me amidst you; let the divine will inspire me to adore your feet. Sundarar prayed to god and dedicated a thrilling and everfragrant garland of verses popularly known as Thiruthoṇḍatokai, a garland of holy sevants of god. Obeisance to the servants of servants of the Andanars of Tillai the divine himself commanded St. Sundarar to begin his verse-garland like this and sing it among the holy assembly. Sundarar sang it there and the whole assemble hailed his love and fervour. Thus Vīranmindar owes our eternal thanks, for it was he who created an atmosphere for the famous garland of Śaiva saints whom Sekkizhar sang in the holy epic.

**Amarnīthi Nāyanār** Amarnīthi Nāyanār was a rich merchant of the Pazhayarai place dealing in gold, pearls, silks and textiles. His affluence increased as his generous heart expanded. His mind lived in god his heart in compassion and his hand in the joy of giving. He considered wealth as god's own and himself as a trustee to the wealth. He never abused wealth in selfish pleasures, but used it in celebrating festivals to Manikandar at Tirunallur and in maintaining a mutt where devotees were fed, clothed and lodged. He used to give them cod pieces for underwear, every day. On one festive occasion Amarnīthi stayed in the mutt with his family continuing his charitable service. One day god willed to grant him his grace. He appeared before him in the form of a bachelor with tufted hair and ashed front. He wore a cod piece. He had a deer skin to sit on and a staff to which were tied an ash bag, cod piece and holy grass. He walked along the street and stood before Amarnīthi Nāyanār. The Nāyanār welcomed him with beaming face and brimming love in his heart. The Nāyanār lost the cod-piece cloth of bachelor, and the bachelor demanded Amaranīthi Nāyanār, the original one lost by him. The Nāyanār gifted him with silks, gems and also a fine cod-piece in exchange. The Bachelor said "here is another cod piece of mine tied in my staff. We will eight it in a balance with all your gifts. Give me an equal weight of your treasures. The scales were held right. On one scale pan the bachelor placed his cod piece. Amarathi Nāyanār piled on the other all the clothes kept for distribution to the poor. That scale went up. All the silks and yarns were placed, then all the golden jewels and gems were placed; still the scale hit the beam. The wealth of the Nāyanār could not weight with a single cod piece of the bachelor. As a last resort Amarnīthi pleaded, mystic sage, I have given my all now, is left my family—I, my wife and my son. Allow us to sit in the balance. Find do ejaculated the bachelord. The pious three went round the Bachelor and the scale. If our love is genuine if our surrender to thee is perfect and flawless if our dedication is pure let the balance be well equipoised. With these words they sat on the balance. They prayed to the god. The sage disappeared, and the voice of god echoed in the mind of Nāyanār. The grace descended on them and all worldly ties were snapped. They had the beautiful vision of the divine and salvation sought them.

**Eripatha Nāyanār** Karuvur is one of the royal cities of Anabaya Chola, the people's popular king. There is a beatiful temple in the city called Ānilai. Lord Śiva in its sanctum stands firm in the heart of his devotees. Eripatha Nāyanār was a staunch devotee of lord. He was strong and sturdy and held a heavy axe to defend lovers of god. He was a defender of our faith.

**Enāthinātha Nāyanār** Enāthi Nāyanār was a heroic swordsman of Einanur in the Chola kingdom. He taught how to wield the sword to prices and heroes. He lived by that profession and spent what he earned in heroism, in serving the true devotees of Śiva. An ash-mark will do to command his respect. He was very popular among bold devotees. He had a rival named Atisura, also a swordsman. He was a haughty, proud, swaggering braggart. He was very jealous of Enāthinātha's power and popularlity and collected an army of ruffians to attack him. Like a fox howling at a tiger. Atisura yelled out his challenge one dya, before the cottage of Enāthināthar who came out armed for a fight. Both had an army of followers. "Let's fight for our prestige. The winners shall hence be the army teacher said Atisura". Sabres swirled and whirled like lightinigns. Hatchets felled a few this side and a few that side. Flaming swords rattled and battled. The enemies were routed like the night of falsehood, before the dawn of truth. Atisura was discomfited before the invicible Enathināthа. He knew now that Enathinātha cannot be conquered by sword and so he adopted a cunning device. Vengeance wore a traitor's guise. He called Enāthinātha for a duel. The Nāyanār accepted the challenge. The traitor painted his forehead thick with ashes. He hid it first with his shield and attacked the Nāyanār like a frantic bull, malicious duel went on. Nāyanār's sword drew near the villian's throat, he quickly lifted his shield and out shone his front, white with holy ashes. Ah you wear the symbol of Śiva, How can I kill you, ejaculated the Nāyanār. He well understood his intention and thought of drawing back his sword. But he stood with his sword and shield lest a devotee of Śiva be disgraced for killing one without arms. The traitor cut his throat. Enathināta Nāyanār fell a martyr to his faith in Śiva and holy ashes. the symbol of Śaivism. God appeared before him and granted him the bliss of eternal Śiva consciousness. Even the traitor's back heart must have received the white blaze of the Nāyanār's flaming sacrifice.

**Kānnapā Nāyanār** Hills reverberate with thundering water falls, forests echo with the roaring elephants and other animals. These animal sounds are pierced by the Kuravi dance tunes of ladies praying to lord Murgan for the welfare of their kith and kin. Such is the fertile Uduppur cradled in the hill grandeur of Kālahastināga, the dauntless hunter ruled over this hill tract. His wife, Taththavi was his true companion in bravery. They prayed to Murugan, the hill god for a child offering cocks and peacocks to his temple and holding Kuravai dances. Lord Muruga gave them a strong and sturdy child. They named him Thinnan, the strong willed. His body was dark like clouds and his heart was merciful like nimbus. Thinnan when he was involed in the hunting activity he was able to saw an idol in the forest. Tinnan wahsed the idol with water from his mouth, showered upon it with flowers from his hair, offered meat food saying my god eat. But the lord's right eye was sheding blood. 'Who has hit your eye, my life, cried Thinnan. He stood aghast for a while, then ran here and there and brought some herbs. He squeeezed the herbs into the eye. The bleeding did not stop. He wept bitterly into the eye. The bleeding did not stop. He wept bitter and as a last recourse, with his sharp shaft, hepluck out his right eye and fixed it on the right eye of Śiva. The bleeding stopped and Thinnan danced in franile delight. He felt happy, that his eye cured the bleeding eye of Śiva. But suddenly the left eye of the Lord was bleeding. O lord, take my left eye too. I shall hence see you with my hear's eye, said Thinnan, as his keen arrow was applied to pluck the left eye. A mysterious force drew back his hand. A voice was heard in the air, stop Kānnappā Thinnan had fixed up his chappals on the bleeding eye lest hs should miss it, when he became blind after losing both the eyes. The lord blessed him, affectionately touched his right eye and lo, the sight was restored. There after he was called as Kānnapā Nāyanār.

**Maṇikavasakar** Maṇikavasakar.

**Sekkizhar** Sekkizhar is a creative poet. Poetry is a great formative power, a vision of the inner reality embodied in a spontaneous flow of rhymic expression. Sekkizhar is not a mere composer. His lines are not mere array of words set to metrical beat. Sekkizhar is the family name of Arulmozhithevar. He was born in the fertile village of Kuṇḍrāthur. He hailed from the Sekkizhar section of Vellālars who are a highly cultured community. Sekkizhar was a child of precacious genius. He was well versed in the standard works especially in Śaiva śāstras. The king of Chola chose him as his prime minister. He has written Periya Purāṇam, which discuss about the life history of 63 Nāyanamārs. Sekkizhar's Periapurāṇaṁ sung between 113 and 1150 A.D. is the magnum opus of revelatory epics. He is a master.

## Hindu Chronology

In ancient India, 5 different kinds of years were current. Of them the solar years of 365¼ days and the lunar years 354 days were most prominent. In all secular matters, the lunar years has been ever in common use. Bhāskara in his Siddhānta Śiromaṇi also states—"the measurement of months, days and year is regulated by the course of the moon". The principal era were Gavaṃ Ayana Cows era used by the Vedic seers who reckoned such 460 cycles. 4 years made a cow or cycle. Therefore they counted 1840 years in all.

**Kaliyuga Era** The Kaliyuga Era begins in 3102 B.C. In Kaliyuga Era, we find three kaliyugas. They were Āryan Kaliyuga, the War Kaliyuga and the Astronomical Kaliyuga.

**Sapatarṣi era of Kashmir** The Sapatarṣi ear begins in 3076 B.C. The Saptarṣi era was found in honour of seven wise seers.

**Yudhiṣṭhira Era** The Yudhiṣṭra Era begins in 1388 B.C.

**Maurya Era** The Maurrya Era begins in 312 B.C.

**Saṁvat Era** The Samvat Era begins in 58 B.C.

**Śakāvada Era** The Śakāvada Era begins in 56 B.C.

**Gupta Era** The Gupta Era begins in 319 A.D.

## List of Dvīpas specified in Hinduism

| *Name of Dvīpas* | *Width* | *Nature* |
|---|---|---|
| Jambūdvīpa | 8,00,000 Miles | Salt Water–Ocean |
| Plakṣadvīpa | 16,00,000 Miles | Juice of sugar cane |
| Śālmalidvīpa | 32,00,000 Miles | Wine |
| Kuśadvīpa | 64,00,000 Miles | Butter |
| Krauñcadvīpa | 1,28,00,000 Miles | Milk |
| Śakadvīpa | 2,56,00,000 Miles | Curds |
| Puṣkadvīpa | 5,12,00,000 Miles | Water |

## Holy ashes—Vibhūtī

Vibhūtī or holy ash gives all blessing. It is of three varieties. 1. Karpam. 2. Anu Karpam and 3. Upakarmaṁ

1. Collect the dung of very healthy cows muttering Śiva Śiva. Dry it and treat it in the sacrificeal fire –This ash is Karpam.
2. Collect the dry dung here and there. Knead it with cow's uring and dry it. Then treat it in the sacrifical fire –This ash is Anukarpam.
3. Collect ashes left in the forest fire, dung consumed by fire, ashes from the brick klins, make them into lumps and treat them in fire –This is Upakapam.

## List of Saṁhitās

**Agastya Saṁhitā** The Agastya Saṁhitā consists of 32 chapters and deals with ritualistic method of worships.

**Hayaśira Saṁhitā** The Hayaśira Saṁhitā consists of 2 parts, the first part called Pratiṣṭha Kaṇḍa consists of 22 chapters 'the second, the Saṁkarṣaṇa, of 32 chapters, the third, the Liṅga of 20 chapters, and the fourth, the Saura Kaṇḍa, of 45 chapters. All the chapters deal with ritual concerning the installion of images of various minor gods, the method of making images and various other kinds of rituals.

**Hiraṇya Garbha Saṁhitā** The Hiraṇya Garbha Saṁhitā conssits of 4 chapters and deal with ritualistic method of worship

**Īśvara Saṁhitā** The Īśvara Saṁhitā consists of 24 chapters of which 16 are devoted to ritualistic worship, one to the description of images, one to initiation, one to meditation, one to mantras, one to expiation, one to methods of self control and one to a description of the holiness of the Yādava hill.

**Kāśyapa Saṁhitā** The Kāśyapa Saṁhitā consisting of 12 chapters, deals with mainly with position and methods of rememdy by incantations.

**Mahā Sanatkumāra Saṁhitā** The Mahā Sanatkumāra Saṁhitā which consists of 4 chapters, and 40 sections in all, deals entirely with ritual of worship.

**Mārkaṇḍeya Saṁhitā** The Mārkaṇḍeya Saṁhitā consists of 32 chapters and deal with ritualistic method of worship.

**Padma Saṁhitā** The Padma Saṁhitā consisting of 31 chapters deals with various kinds of rituals and the chanting of mantras, offering religious festivities and the like.

**Parama Saṁhitā** The Parama Saṁhitā consists of 31 Chapters, dealing mainly with a description of the process of creation, rituals of initiation, and other kinds of worship.

**Parameśvara Saṁhitā** The Paramaśvara Saṁhitā which is one of the earliest, consists of 43 chapters and deals with various kinds of image worship, funeral sacrifice and also with some philosophical topics

**Parāśara Saṁhitā** The Parāśara Saṁhitā which was avilable only in manuscript and consists of 8 chapters dealing with the method fo muttering the name of god.

**Sudarśana Saṁhitā** The Sudarśana Saṁhitā consists of 41 chapters and deals with meditation on mantras and expiation of sins.

**Vasiṣṭha Saṁhitā** The Vasiṣṭha Saṁhitā conssits of 32 chapters and deal with ritualistic method of worship.

**Vihagendra Saṁhitā** The Vihagendra Saṁhitā deals extensively with meditation on mantras and sacrifical oblations and consists of 24 chapters.

**Viṣṇu Saṁhitā** The Viṣṇu Saṁhitā consits of 32 chapters and deal with ritualistic method of worship.

**Viṣṇu-Tattva Saṁhitā** The Viṣṇu Tattva Saṁhitā consists of 29 chapters, and deal entirely with ritual of image worship, ablations, the holding of Vaiṣṇava marks, purifactory rites.

**Viśvakṣeṇa Saṁhitā** The Viśvakṣeṇa Saṁhitā conssits of 31 chapters and deal with ritualistic method of worship. It is one of the oldest work which were properly utilized by Rāmānuja and others.

**Viśvāmitra Saṁhitā** The Viśvāmitra Saṁhitā conssits of 32 chapters and deal with ritualistic method of worship.

## Avatārs of Śiva's Disciple

| | |
|---|---|
| Aghora | Horrible |
| Babhru | Divine |
| Bhāgavat | Divine |
| Bhūteśvara | God of ghosts |
| Chandra-śekara | Moon-crested |
| Digambara | Nude with space as his robe |
| Gaṅgādhara | The capture of Gaṅgā in his hair |

| | |
|---|---|
| Girīśa | Mountain lord |
| Hara | Seizer |
| Īśāna | Ruler |
| Jala-mūrtti | Foam of water |
| Jaṭā-dhara | Wearing matted hair |
| Kala | Time |
| Kapāla-malin | Wearing a garland of skulls |
| Mahākāla | Time |
| Maheśa | Great lord |
| Mṛtyuñjaya | Vanquisher of death |
| Mṛtyuñjaya | Conveyor of death |
| Nīlakaṇṭha, | Blue throated |
| Pañca-nāma | Five faced |
| Paśu-pati | Lord of animals |
| Sadāśiva | Auspicious |
| Śaṅkara | Auspicious |
| Śarva | Auspicious |
| Śirīśa | Monarch of the Hills |
| Smarahāra | Slayer of Kāma |
| Śrīkaṇṭha | One with the lovely neck |
| Stanu | Eternal |
| Sthaṇu | Firm |
| Tryambaka | Three –eyed |
| Tryambaka | One with three eyes |
| Ugra | Fierce |
| Virupakṣa | Misinformed eyes |
| Viśvanātha | Lord of all |

## List of Siddhārs

1. Agastiyar
2. Ahappei Sidhar
3. Anathi Nāthar
4. Athi Nāthar
5. Caṇḍikesar
6. Idaikkadar
7. Kadeṇḍhra Nāthar
8. Kapillar
9. Karur Sidhar
10. Korakka Nāthar
11. Kuthambai Siddhar
12. Maccha Muni
13. Macchendra Nāthar
14. Mathanka Nāthar
15. Nandhi Mular
16. Pambatti Sidhar
17. Pulasthiyar
18. Pulippani Sidhar

19. Pusundai Muni
20. Roma Ṛṣi
21. Saddai Muni
22. Sakotha Nāthar
23. Sathya Nāthar
24. Theraiyar
25. Vākuli Nāthar
26. Yukimuni
27. Korakkar : He was the first to make use of Kañja plant for medicinal purposes, and hence it bears the name Korakkar Mooli. Korakkar Vaippu is his chief works, comprising 100 stanzas.
28. Konkanar : He may native of Combiator who wrote a theistic work called Koṅkanar jñānam
29. Pirama muni : He was author of medicial treatise known after him as Piramamuni vaithiam containging 380 viruttams.
30. Pokar : Pokar was a sage and physician. His works are a medicial lexicon called Pokar Nikaṇḍu and philosophical works called Pogar Yoga Markkam, Pokar Elunurn and Pokar Thirumanthiram.
31. Śiva Vakkiar : He was born uttering Śiva Śiva and was a right monotheist. His chief theistic work is Śivavakkiam.
32. Than-vanthiri : He was son of Thirkka Tharman. Of his work the lexicon called after him contains 302 stanzas.
33. Pulippani : He was a disciple of Pokar, was an expert doctor and a master of legerdemain and an illusionist.

## List of Śaiva Schools

### *Group I*

1. Pāśupata
2. Mavrata-Vada
3. Kapālika
4. Vāma
5. Bhairava
6. Aikya Vāda

### *Group II*

1. Urdhva Śaiva
2. Anādi Śaiva
3. Adi Śaiva
4. Mahā Śaiva
5. Bheda Śaiva
6. Abheda Śaiva
7. Antara Śaiva
8. Guṇa Śaiva
9. Nirguṇa Śaiva
10. Adhvan Śaiva
11. Yoga Śaiva
12. Jñāna Śaiva
13. Aṇu Śaiva
14. Kriyā Śaiva
15. Nalu Pada Śaiva
16. Śuddha Śaiva

## List of Śaiva schools referred by Schomerus

### *Group I*

1. Pāśupata
2. Mavratavāda
3. Kapāḷika
4. Vāma
5. Bhairava
6. Aikyavāda

### *Group II*

1. Urdhavaśaiva
2. Anadiśaiva
3. Ādiśaiva
4. Mahāśaiva
5. Bhedaśaiva
6. Abhedaśaiva
7. Antaraśaiva
8. Guṇaśaiva
9. Nirguṇaśaiva
10. Adhvaṇaśaiva
11. Yogaśaiva
12. Jñānaśaiva
13. Kriyāśaiva
14. Nalupadaśaiva
15. Śuddhaśaiva

## The Tamil works referred to by Schomerus as forming the group of the Śaiva Siddhānta śāstra are as follows

1. Śiva jñāna bodha
2. Śiva jñāna siddhi
3. Irupavirupathu
4. Tiruvuntiyar
5. Tirukkalirrupadiyar
6. Unmaivilakka
7. Śiva prakāśa
8. Tiruvarudpayam
9. Vīṇā vemba
10. Porripakrodai
11. Kodikkavi
12. Nenucuvidututu
13. Unmainerivilakka
14. Sankalpa nirākaraṇa.”

## List of various names of Supreme Lord (Śiva) specified in the doctrine of Pāśupata sūtras

1. Vāma
2. Deva
3. Jyeṣṭha
4. Rudra
5. Kāmin
6. Śaṅkara
7. Kāla
8. Kāla Vikaraṇa
9. Bala Vikaraṇa
10. Aghora
11. Ghoratara
12. Śarva
13. Śarva
14. Tatpuruṣa
15. Mahādeva
16. Oṁkāra
17. Ṛṣa
18. Vipra
19. Mahānāśa
20. Īśāna

21. Īśvara
22. Adhipati
23. Brahmā
24. Śiva

## Names of Sarasvatī stated in the Nārada Purāṇa

1. Ambikā
2. Bhadrakāli
3. Caṇḍamuṇḍavināsinī
4. Daṇḍini
5. Hlādini
6. Hrī
7. Indrāṇi
8. Indukhaṇḍa
9. Kālarātrī
10. Kapaṇḍinī
11. Kuhu
12. Mahārati
13. Muṇḍini
14. Nandā
15. Nārāyaṇī
16. Nārī
17. Niśumbha Śumbhamathanī
18. Pālinī
19. Poṣaṇā
20. Prabhā
21. Prajñā
22. Puṣṭi
23. Ṛddidha
24. Rudrā
25. Rudrāṇī
26. Śaṅkarardhasavinī
27. Śikhaṇḍinī
28. Śinivalī
29. Triśūlinī
30. Vikritī
31. Vīrya

## Dances of Śiva

1. **Ananda tāṇḍava :** The joy of dance
2. **Sāndhyā tāṇḍava :** The second is his evening dance Sāndhya tāṇḍava. In this form the demon Apasmāra is absent and the symbol in the two left arms are the peacock feathers and the pose of wonder called Vismaya.
3. **Umā tāṇḍava :** The third is the Umā tāṇḍava (i.e.) the dance with his consort Umā. In this Śiva has two more arms, the additional right hands holding the trident and the three left hands exhibitng the skull, visṁaya and the gajahasta. The left leg is placed on Apasmāra, and the right leg is stretched towards the left, and the goddess Umā stands on the left side.
4. **Gaurī tāṇḍava :** The fourth Gaurī tāṇḍava is almost similar to the first, but in one of the left hands of the god is held a serpent. Nandī stands on the right side and Gaurī on the left.
5. **Kālikā tāṇḍava :** In the fifth form called Kālikā tāṇḍava, the god has only two eyes, but eight arms. Three of the right arms hold the trident noose and kettle drum and the corresponding left hold the skull, fire pot and the bell, the two remaining arms exhibit the abhaya on the right and gajahasta on the left.

6. **Trupura tāṇḍava :** The dances of Śiva, with sixteen arms and as many symbols having Gaurī and Skanda, on the left and right sides respectively receives the name Tripura tāṇḍava.
7. **Samhāra tāṇḍava :** The last dance called Samhāra tāṇḍava, the death dance, shows the god with three eyes and eight arms. The left leg is placed on Apasmāra and the right leg is raised. In the hands are seen the abhaya, trident, noose and the kettle drum the left hands exhibit the skull and the fire pot and the postures vismaya and gajahasta. On the right and left sides respectively are Nandī and Gaurī.
8. **Urdhava tāṇḍava :** See Naṭarāja.

## List of Satī known under the following different names, at the following different places, where by

Practising penances one would attian the fruits of his austerties :

| *Name of Śakti* | *Place* |
|---|---|
| 1. Viśālākṣī | Kāśī |
| 2. Lingadhariṇī | Naimisaranya |
| 3. Lalitā | Prayāga |
| 4. Kāmākṣī | Gandhamāndana Hills |
| 5. Kumudā | Mānasa Lake |
| 6. Viśvakāya | Ambara |
| 7. Gomati | Gomata |
| 8. Kāmachariṇi | Mandara Hills |
| 9. Madotkatā | Chaitraratha Forest |
| 10. Jayanti | Hasitināpura |
| 11. Gaurī | Kānyakubja |
| 12. Rambhā | Mount Malaya |
| 13. Kīrtiwatī | Ekambhaka |
| 14. Viśvā | Viśveśvara |
| 15. Puruhutā | Puṣakara |
| 16. Margadāyinī | Kedārnanda |
| 17. Bhadrakarṇikā | Gokarṇa |
| 18. Bhavāni | Sthāneśvara |
| 19. Bilvapatrikā | Bilval |
| 20. Mādhvai | Śrīśaila |
| 21. Bhadrā | Bhadreśvara |
| 22. Jayā | Varāhakṣetra |
| 23. Kamalā | Kāmalaya |

| | | |
|---|---|---|
| 24. | Rudrāṇi | Rudrakoṭi |
| 25. | Kālī | Kalañjar Hills |
| 26. | Kapilā | Mahāliṅga |
| 27. | Mukteśvarī | Markota |
| 28. | Mahādevī | Śālagrāmī River |
| 29. | Jalapriyā | Śivaliṅga |
| 30. | Kumāri | Māyāpuri |
| 31. | Lalitā | Santana |
| 32. | Utpalākṣī | Sabasraka |
| 33. | Mahotpala | Kamalākṣa |
| 34. | Maṅgalā | Gaṅgātīrtha |
| 35. | Vimalā | Puruṣottama |
| 36. | Amoghākṣi | Vipāśa River |
| 37. | Pātālā | Puṇḍvardhana |
| 38. | Nārāyaṇī | Supārśva |
| 39. | Bhadrasundari | Vikuṭa |
| 40. | Vipulā | Vipula |
| 41. | Kalyāṇī | Mālāyachala |
| 42. | Koṭavi | Koṭī |
| 43. | Sugandhā | Mādhavana |
| 44. | Trīsandhyā | Godāśrama |
| 45. | Ratipriyā | Gamgptro |
| 46. | Śivanandā | Śivakuṇḍa |
| 47. | Nandinī | Devīkā River |
| 48. | Rukmiṇī | Dwārikā |
| 49. | Rādhā | Vṛndāvana |
| 50. | Devakī | Mathurā |
| 51. | Parameśvarī | Pātāla |
| 52. | Sītā | Chitrakūṭa |
| 53. | Vinduvāsinī | Vindhyāchala |
| 54. | Ekavīra | Sahyadrī |
| 55. | Chaṇḍrikā | Hariśchandra |
| 56. | Rāmanā | Rāma Tīrtha |
| 57. | Mṛgāvatī | Yamunā |
| 58. | Mahālakṣmī | Karavīra |
| 59. | Umādevī | Vināyaka |
| 60. | Aroga | Vaidyānātha |

| | |
|---|---|
| 61. Maheśvarī | Mahākāla |
| 62. Abhaya | Uṣṇatīrtha |
| 63. Amṛta | Vindhyāchala Caves |
| 64. Māṇḍavī | Maṇḍavya |
| 65. Svāhā | Maheśvara |
| 66. Pracaṇḍikā | Chagalanda |
| 67. Chaṇḍikā | Amarakaṇṭaka |
| 68. Vararoha | Someśvara |
| 69. Puṣkaravatī | Prabhāsa |
| 70. Devamata | Paravara |
| 71. Mahābhāga | Mahālaya |
| 72. Piṅgaleśvarī | Payośinī |
| 73. Siṅhika | Kṛtaśaucha |
| 74. Yaśakarī | Kārtikeya |
| 75. Lolā | Utpalavarta |
| 76. Subhadrā | Gaṅges |
| 77. Sone | Gaṅges |
| 78. Mātā | Siddhapura |
| 79. Lakṣmīraṅgaṇa | Bharataśarma |
| 80. Viśvamukhi | Jālandhara |
| 81. Tārā | Kiṣkindhā |
| 82. Puṣṭi | Devadāruvana |
| 83. Medhā | Kashmīr |
| 84. Bhīmā | Himālaya |
| 85. Puṣṭi | Viśveśvar |
| 86. Śudhi | Kapālamochana |
| 87. Mātā | Kayavarohana |
| 88. Dhvani | Saṅkhodhar |
| 89. Dhṛti | Piṇḍaraka |
| 90. Kālā | Chandrabhāgā |
| 91. Śivakariṇi | Achoḍaka Tank |
| 92. Amṛta | Veṇa |
| 93. Urvaśī | Badarināṛāyaṇa |
| 94. Satyāvādinī | Mukuṭa |
| 95. Vandanīya | Aśvatha |
| 96. Nidhi | Kubera |
| 97. Gāyatrī | Vedas |
| 98. Pārvatī | Kailāśa |

| | | |
|---|---|---|
| 99. | Indrāṇi | Devaloka |
| 100. | Sarasvatī | Mouth of Bṛhamā |
| 101. | Prabhā | Disc of Sun |
| 102. | Vaiṣṇavi | Mātrikṣetra |
| 103. | Arundhati | Pativratās |

**Forms of Gaṇeśa**

1. **Taruṇa Gaṇapati** (the youthful Gaṇeśa) : The young Gaṇapati is shown as being red in colour like the noon day sun. In his hands he holds a noose, an elephant, goad, modaka, sweet, wood apple, rose apple, his broken tusk, a spring of paddy and a suga cane branch.
2. **Bhakti Gaṇapati** : (God of devotees) : Depicted as being of the colour of the full moon of autumn in his hands he holds a coconut, mango, banana, and a cup of milk sweet.
3. **Veera Gaṇapati :** (the Valiant warrior) : In this form Gaṇapati is shown with a red complexion, eight pais of arms and a stern look. In his hands he holds a goblin, spear, bow, arrow, chakra, sword, shield, large hammer, gadā, goad, noose, pick axe, battle axe, trident, serpent and banner.
4. **Śakti Gaṇapati** : ( the powerful one) : Holding in one arm the green colour śakti. Śakti Gaṇapati is depicted as being the colour of the sky at sunset. He holds a nose, a garland of flowers and one hand in the abhaya mudrā, offering blessings to his devotees.
5. **Dwija Gaṇapati** : (the twice born) : Four headed, like Brahmā, he holds a book, rosary beads, and staff. He is the colour of the moon and wears lightning-like bangles on his arms.
6. **Siddhi Gaṇapati** : ( god of achievement) : Of the colour of golden yellow, he holds a mango fruit, stick of sugarcane, a bunch of flowers and an axe. In his trunk the fifth hand, he holds a sweetened ball of seasame seeds.
7. **Ucchiṣṭha Gaṇapati** : (a tantric deity) : Holding Śakti in one arm, in his remaing hands he holds a blue lotus, pomegranate, a spring of paddya, vīṇa, and prayer beads. He is depicted as being blue in colour.
8. **Vighna Gaṇapati** (creator of obstacles for the evil) : Of golden hue, he is eight armed and holds like Viṣṇu, a conch, and discus. He also holds a spring of flowers, sugarcane, bow, flower arrow, axe, noose and garland.
9. **Kṣipra Gaṇapati** (quick acting god) : Handsome of appearance and red in colour like the hibiscus flower, he holds his broken tusk, noose, goad and a sprig of the wish fulfilling tree in the hands and a pot of precious gems in his trunk.
10. **Heramba Gaṇapati** (proetector of the weak) : See Heramba Gaṇapati.
11. **Lakṣmī Gaṇapati** (giver of success) : See Lakṣmī Gaṇapati.

12. **Mahā Gaṇapati** (the great one) : See Mahā Gaṇapati.
13. **Vijaya Gaṇapati** (the giver of success) : Of red complexion and riding a rodent, he holds a goad, noose, tusk and mango in his hands.
14. **Nṛtya Gaṇapati** (the happy dancer) Of golden colour, Gaṇapathi in this form dances under the tree. He wears rings on his fingers and holds a noose, goad, axe, tusk and sometimes a sweet cake in one of his hands
15. **Urdhva Gaṇapati** (tantric god) : Holding a green complexioned goddess, he holds in his hands a blue flower, sprig of paddy, lotus, sugarcane, bow, arrow and tusk. He himself is of golden colour.
16. **Ekākṣara Gaṇapati** (of the single letter) : Red in colour, clad in red silk, wearing a garland of red flowers, and with the crescent moon on his crown, he is three eyed, with shorts arms and legs. He carries a pomegranate, noose and goad in his hands. His fourth hand is in the wish giving pose. He sists on yogic lotus pose and rides the mouse.
17. **Vara Gaṇapati** (the giver of boons) : On red complexion, he has three eyes and wears the crescent moon on his head. He holds the noose, goad, a dish of honey in his hands, and a pot of jewels in his trunk.
18. **Tryakṣara Gaṇapati** (of the three letters-aum) : Of golden colour, he has fly whisks in his flapping ears. He holds a noose, goad, tusk and mango fruit in his hands and sweet milk in his trunk.
19. **Kṣipraprasāda Gaṇapati** (who rewards promptly) : Adorned with ornaments and seated on a throne of grass, in this form his huge abdomen stands out. He holds a noose, goad, lotus, pomegrante, tusk and a sprig of the tree.
20. **Haridra Gaṇapati** (the golden one) : Yellow in colour with bright yellow raiments, he holds a noose, goad, tusk and modaka sweet in his hand.
21. **Ekadanta Gaṇapati** (of the single tusk); See Ekadanta Gaṇapathi
22. **Sṛṣṭi Gaṇapati** (the creator) : Riding a large rodent and of red complexion, he holds in his hands a noose, goad, tusk and mango.
23. **Uddaṇḍa Gaṇapati** (punisher of evil) : The tantric deity carries on his lap his power a green coloured female form holding a lotus in her hand. In his ten hands he holds a pot of gems, lotus, blue water lily, sugarcane sprig of paddy, noose, garland, pomegranate and tusk.
24. **Runamochana Gaṇapati** (who releases humanity from bondage) : Of white crystal like men, he is clad in red silk garments. He holds a goad, noose, rose apple and his tusk in his hands.
25. **Dwimukha Gaṇapati** (the god of two faces) Bluish gréen in colour, wearing red silk garments and gem studded crown, he holds in his four hands a noose, goad, tusk and a pot of gemrs
26. **Trimukha Gaṇapati** (the three faced deity) : Seated in the middle of a golden lotus seat with a complexion as red as the palāśa flower, this form of Gaṇapati.

27. **Simha Gaṇapati** (riding a lion) : With the lion as his vehicle in this form Gaṇapati is of white in colour and also holds a lion in one hand. In the other hands are a sprig of the wish fulfilling tree, the vīṇa, a lotus, a bunch of flowers and a pot of gems

28. **Yoga Gaṇapati** (the great yogi) : Holding himself in a yogic stance, and bound in a yogic girdle, he is the colour of the early morning sun and wears garments of the blue of Indra.

29. **Dhuṇḍi Gaṇapati**:— Red in colour, he has prayer beads, his tusk and an axe in his hands.

30. **Durgā Gaṇapati** (the saviour) : Of huge body, and burnt gold complexion, he holds prayer beads, an arrow, goad and tusk in his right hands, and a noose, bow flag, and rose apple fruit in his left. His garments are of red colour.

31. **Saṅkaṭahāra Gaṇapati** (remover of sorrow) : Seated on a red louts seat and clad in blue, his complexion is that of the rising sun.

32. **Bala Gaṇapati** (The beloved child) The elephant faced child is depicted with four arms and is the colour of the rays of the rising sun. He holds a banana, mangao, jack fruit and sugarcane in his hands and his favourite sweet, the modaka, in his trunk.

## APPENDIX-II

# LIFE SPAN AND TIME MEASUREMENT

### Life span of man and god

2 Paramaṇus = 1 Aṇu
3 Aṇus = 1 Trasareṇu
3 Trasareṇu = 1 Truti
100 Trutis = 1 Vedga
3 Vedas = 1 Lava
3 Lavas = 1 Nimiṣa
3 Nimiṣas = 1 Kṣaṇa
5 Kṣaṇas = 1 Kaṣṭha
15 Kāṣṭhas = 1 Laghu
15 Laghus = 1 Nāḍika
2 Naḍikas = 1 Muhurta
6/7 Nadikas = 1 Yama
4 Yamas = 1 Day
4 Yamas = 1 Night
15 Days = 1 Pakṣa
2 Pakṣas = 1 Month
2 Months = 1 Ṛtu
6 Months = 1 Ayana
12 Months = 1 Year
1 year = Samvatsara(Solar Year)
Parivatsara = Solar Year Related To Jupiter
Idavatsara = 360 Days (Lunar Year)

### Divine or super human years – According to Bhāgavata purāṇa

15 Nimeśa = Kaṣṭha
30 Kaśa = Kala
30 Muhturas = 1 Day
30 Days = 1 Month

30 Human months = 1 Year
Human Uttarāyaṇa = 1 Day of the Devas
Human Dakṣiṇāyana = 1 Night of the Devas
1 Human Year = 1 Complete day and night of Deva
30 Human Years = 1 Month of Devas
360 Human Years = 1 Year of Devas
3030 Human Years = 1 Saptarṣi Year
9090 Human Years = 1 Dhurva Year
360 000 Human Years = 1000 Divine Years Of Gods.

Thus the Yuga periods with the twilind period as already stated. But these are divine years. And Bhāgavata Purāṇa converts them into human years as 4320000. This new concept of yugas is adopted in Purāṇa. The day of god Brahmā consists of 1000 Caturyugis in which 14 Manus ruled. It means a Mnavantara = 1000 Caturyugis/14 or 120000 r̄ 360 r̄ 71 + 28000 or 306720000 human years.

## Calculation of measure of land stated in the Mārkaṇḍeya purāṇa

10 Parmaṇus = 1 Parasūkṣma
10 Parasukṣmas = 1 Traśareṇu
10 Traśareṇus = 1 Mahirasjas
10 Mahirasjas = 1 Bālagra (Hair point)
10 Bālagras = 1 Likhya (Heart of barley)
10 Likhyas = 1 Yuka
10 Yukas = 1 Yavodara (Barley of middle size)
10 Yavodaras = 1 Grain of barley of middle size
10 Barley grians = 1 Finger
6 Fingers = 1 Foot
2 Feet = 1 Span
2 Spans = 1 Hatsa
4 Hatsas = 1 Dhanu
2000 Dhanus = 1 Gayuti
4 Gayutis = 1 Yojana.

The measurment of the Brahmāṇḍa is less detailed. A span from the thumb to the first finger is a pradeśa to the middle finger, a Nala to the third finger, a Gokarṇa, and to the little finger, a Vitasti, which is equeal to twelve Aṅgulas or fingers understanding thereby, according to the Vāyu, a joint of the finger, according to to her authorities, it is the breadth of the thumb at the tip. The Vāyu growing similar measurements upon the authorities of Manu, although such as statement does not occur in the Manu Saṁhitās, adds that

21 Fingers = 1 Ratni
24 Fingers = 1 Hasta
2 Ratnis = 1 Kiṣku
4 Hastas = 1 Dhanu
2000 Dhanus = 1 Gavyuti
8000 Dhanus = 1 Yojana.

Durgās or strongholds, are of four kinds; three of which are natural, from their situation in mountains, amidst water, or in other inccessible spots; the fourth is the artificial defences of a village, a hamlet or a city which are severally half the size of the next in the series. The best kind of city is one which is about a mile long by half mile broad, built in the form of a parallelogram, facing the north east, and surrounded by a wall and ditch. A hamlet should be a yojana distant from a city, a village half a yojana from a hamlet. The roads leading to the cardinal point from the city should be twenty Dhanus Borāda village road should be the same, a boundary road ten Dhanus; a royal or principal road or street should be four Dhanus. Lanes and paths amongst the houses are two Dhanus in breath, footpaths four cubits, the entrance of a house three cubits, the private entrances and paths about the mansion of still narrower dimensions. Such were the measurments adopted by the first builders of cities, according to the Purāṇas specified.

## Calculation of time

The calculation of time are found in most of the purāṇas with some additions occasionally, of no importance, as that of the year of the seven ṛṣis, 3030 mortal years, and the year of Dhruva 9090 such years, in the Liṅga Purāṇa. In all essentail points the computations accord, and the scheme extravagent as it may appear, seems to admit of easy explanation. We have, in the first place, a computaion of the year of the gods in the four ages

| | |
|---|---|
| Kṛta yuga | 4000 |
| Sandhyā | 400 |
| Sandhyāsana | 400 |
| Tretā yuga | 3000 |
| Sandhyā | 300 |
| Sandhyāsana | 300 |
| Dvārpara yuga | 2000 |
| Sandhyā | 200 |
| Sandhyāsana | 200 |
| Kali yuga | 1000 |
| Sandhyā | 100 |
| Sandhyāsana | 100 |

If these divine years are converted into years of mortals, by multiplying them by 360 a, year of men being a day of the gods, we obtain the years of whcih the yugas of mortals are repsecitvely said to consist

4800 × 360 = 1728000
3600 × 360 = 1296000
2400 × 360 = 864000
1200 × 360 = 432000
**Total = 4320000**

So that these periods resolve themsevles into very simple elements: the notiton of four ages in a deteriorating series expressed by descending arithmatical progression as 4, 3, 2, 1; the conversion of units into thousand, and the mythologcial fiction, that these were divine years each composed of 360 years of men. It does not seem necessary to refer the invention to any astronomical computations, or to any attempt to represent actual chronology. Seven Ṛṣis, certain divinities, Indra, Manu and the kings his sons, are created and perish at one period, and the interval called a Manvantara is equal to 71 times the number of years contained in the 4 yugas with some additional years; this is the duration of the Manu, the divinities and the rest which is equal to 852000 divine years or to 306720000 years of mortal, independent of the additonal period. "One and seventy enumeration of the four ages with a surplus. A similar reading occurs in several other Purāṇa, but none of them state of which the surplus or addition consists, but it is, in fact, the number of years required to reconcile two computations of the Kalpa. The most simple and probably the origial calculation of a kalpa, is its being 1000 great ages or ages of the gods. Then 4320000 years of a divine age 1000 = 4320000000 years or a day or night of Brahmā. But a day of Brahmā is also 71 times of a great age multiplied by 14; 4320000×71×14= 4294080000 or less than the precedings by 25920000; and it is to make up for this deficiency that a certain number of years must be added to the computation by manvanataras. According to the Sūrya Siddhāntas cited by Davis, this addtion consists of a Sandhi to each Manvantara, equal to the Satya age or 1728000 years; and one similar Sandhi at the commencement of the kalpa, thus 4320000×71= 306720 000+1728000=308448000×14=4318272000+1728000= 4320000000. The Paurāṇikas however, omits the Snadhi of the Kalpa and adds the whole compensation to the Manvantaras. The amount of this in whole number is 1851428 in each Manavatara or 4320000×71=306720000+1851428= 308571428×14= 431999992; leaving a very small inferiority to the result of the calculation of a kalpa by a thousand great ages. To provide for this deficiency of a Kalpa, by a thousand great ages. To provide for this deficiency, indeed a very minute sub-divisions are admitted into the calculation, and the commentator on Viṣṇu purāṇa says, that the additional years if to gods are 5142 years, 10 months 8 days, 4 watches, 2 muhurttas, 8 kalās, 17 kaṣṭhas, 2 nimeṣas, and 1/7th; if of mortals. 1851428 years, 6 months, 24 days 12 Naris, 12 Kalas, 25 Kaṣṭhas and 10 Nimeṣas.

It will be observed that in the kalap we have the regular descending series 4, 3, 2, with cypher multiplied ad libitum.

## Mahā kalpa Span of Kālī dynasties

| | |
|---|---|
| 1050 | years From the birth of Parīkṣita to the cornation of Mahāpadmananda |
| 836 | From Mahāpadma Nanda to the end of the Andra dynasty |
| 814 | From Pratipa to Parīkṣita |
| 1050 | From Parīkṣita to Mahāpadamananda |
| 836 | Mahāpadma to the last of Andhras |
| 2070 | Years. |

Thus from Pratipa to the end of the Andhras comprised a çomplete cycle of the Saptarṣis. The Purāṇa presents this much historical data from the beginning of the Kali age to the end of the Andhra dynasty. Other great dynasties like the solar race and the lunar race are not adequately treated. After the description of the Andhra dynasty Bharata Purāṇa enumerates some local dynasties with the total number of kings per dynasty

| *No. of kings in the dynasty* | | *Total No. of years of the dynastic rule* | |
|---|---|---|---|
| 7 | Andharas | 360 | years |
| 10 | Abhiras | 67 | years |
| 7 | Gardabhins | 72 | years |
| 10 | Śakas | 380 | years |
| 8 | Yavanas | 160 | years |
| 14 | Tusaras | 500 | years |
| 13 | Guruṇḍas | 300 | years |
| 11 | Maunas | 300 | years |

After these Kilakila clan will rule, after whom Vindhyaśakti will rule for 96 years, Vindhyaśakti, the founder of Vākātaka dynasty was a Brāhmaṇa of Viṣṇu vṛddha gotra and 96 years is probably not the reign period but his life span. Vindhya Śakti's son Pravīra who is credite to have performed not only Vājapeyas sacrifie but four Aśvamedhas.

## Calculation of Time

15 Nimeśas = 1 Kaṣṭha
30 Kaṣṭhas = 1 Kalā
30 Kalas = 1 Muhurta
30 Muhurtas = 1 Day
30 Days = 1 Month
6 Months = 1 Ayana
2 Ayanas = 1 Year

## The Bhāgavata Purāṇa gives the following computation

2 Paramāṇus = 1 Aṇu
3 Aṇus = 1 Trasareṇu
3 Trasareṇus = 1 Truti
100 Trutis = 1 Vedha
3 Vedhas = 1 Lava
3 Lavas = 1 Nimisa
3 Nimisas = 1 Kṣaṇa
5 Kṣaṇas = 1 Kaṣṭha
15 Kaṣṭhas = 1 Laghu
15 Laghus = 1 Nadika
2 Nadikas = 7 Muhurta
6 Nadikas = 1 Yama

## Calculation of time according to Bhāgavata Purāṇa

2 Paramāṇus = 1 Aṇu
3 Aṇus = 1 Trasareṇu
3 Trasareṇu = 1 Truti
100 Trutis = 1 Vedha
3 Vedhas = 1 Lava
3 Lavas = 1 Nimisa
3 Nimiṣas = 1 Kṣaṇa
5 Kṣaṇas = 1 Kaṣṭha
15 Kaṣthas = 1 Laghu
15 Laghus = 1 Nāḍika
2 Nāḍikas = 1 Muhurta
6 Or 7 Nadikas = 1 Yama

The following duration of Yugas. The years noted are celestial years

| *Years of Sandhy* | *Regular duration* | *Years of Sandhyāmsa* | *Total No. of In years* |
|---|---|---|---|
| 400 | 4000 | 400 | 4800 |
| 300 | 3000 | 300 | 3600 |
| 200 | 2000 | 200 | 2400 |
| 100 | 1000 | 100 | 1200 |

Cycle of 4 years 1200

71 Caturyugas = One Manvantara
1000 Cycles of 4 Yugas = One Brahmā's day

1 Manvantara = 1000 cycles of Caturyugas/14 Manvantaras
= 71-6/14.

Race of Svayambhuva Manu

**The Nāradā purāṇa gives the Following Measures**

15 Nimiṣas = 1 Kaṣṭha
30 Kaṣṭhas = 1 Kalā (8 Seconds)
30 Kalās = 1 Kṣāṇa (4 Minutes)
6 Kṣaṇas = 1 Ghaṭikā (24 Miniutes)
2 Ghaṭikās = 1 Muhūrta
30 Muhūrtas = 1 Day
15 Days = 1 Pakṣa
2 Pakṣas = 1 Month
2 Months = 1 Ṛtu
3 Ṛtus = 1 Ayana
2 Ayanas = 1 Year
1000 Year of Gods = 1 Kalpa
12 Human Yugas = 1 Yuga
2000 Celestial Yugas = 2 Brahmā Kalpa
71 Divine Yugas = 1 Manvantara
14 Manvantaras = 1 Day of God Brhamā 1000 Caturyugīs
2 Parardhas = 1 Day of Viṣṇu (I. E. 12 Hours of Viṣṇu)

**Siddhānta Śromaṇī, a standard work on old astronomy, gives the calcuation in human years as follows—**

18 Nimeṣas = 1 Kaṣṭhas
30 Kaṣṭhas = 1 Kala
30 Kalās = 1 Ghaṭis
2 Ghaṭis = 1 Muhūrta
60 Ghaṭis = 30 Muhūrtas=1 Day
15 Days = 1 Pakṣa
2 Pakṣas = 1 Month
6 Months = 1 Ayana
2 Ayanas = 1 Year = 1 Complete day of Gods
30 (Human )Years = 1 Month of Gods

| | | | |
|---|---|---|---|
| 360 | (Human) Years | = | 1 Year of Gods |
| 96000 | (Human )Years | = | 1000 Years of gods |
| 4320000 | Years | = | Caturyugī |
| 30672000 | Years | = | 1 Manvantara |
| 4294080000 | Years | = | 14 Manvantaras |
| 25920 000 | Years | = | The twiling time between the Manvantaras |
| 43200 00 000 | Years | = | 1 Day of God Brahmā |

The night of god Brahmā is of the same duration. It will be noted that the Narapaura and some other Purāṇas do not take into account the twilight period of manvantaras and there is some confusion of terminology in Bhāgavata Purāṇa and Nārāyaṇa Purāṇa

Measurement of distance in Brāhmaṇa Purāṇa—

Aṅgula=Finger-breadth

| | | |
|---|---|---|
| 10 | Aṅgula | Pradeśa |
| 21 | Aṅgulas | Vitasti |
| 21 | Aṅgulas | Ratni |
| 24 | Aṅgulas | Hasta |
| 2 | Ratnis or 42 Aṅgulas | Kikṣu |
| 4 | Hastas | Dhanus |
| 2000 | Dhanus | Gavyuti |
| 7000 | Dhanus | Yojana. |

# APPENDIX-III

# ICONOGRAPHICAL REPRESENTATION OF HINDU DEITIES

## Image

The image of three kinds-Sāttvika, Rājasika and Tāmasika. The images of Viṣṇu and other gods are to be worshipped in the sāttivika, rājasika form according to needs and circumstance. The sāttvika image is that which has yogamudrā or the posture of meditation, the straight back, hands giving blessings and courage and has the gods represented as worshipping it. The rājasika image is that which sits on some vāhana or conveyance is adorned with numerous ornaments, and has hands equipped with arms and weapons well as offering courage and blessing. The tāmasika image is that which is a killer of demon by arms and weapons, which has a ferocious and vehement look and is eager for warfare.

## Poses of the hand

1. **Abhaya Pose** : The common position of usually the right hand of many deities representing the protection affording attitude.
2. **Varada Pose** : This pose is also fairly common, signifying the attitude of conferring a boon or bestowing favours.
3. **Gaja Pose** : The Gaja pose also called Daṇḍa Posed—denotes the arm and the hand thrown out like the trunk of the elephant, an attitude commonly seen in images of Naṭarāja.
4. **Kataka Pose** : In the Kataka Pose usually the hands of Devīs are in this pose as holding a blossomed flower in that hand.
5. **Siṁhakarṇa Pose** : When the fingers are folded to resemble a lion's ear. This pose is common is Āsana Mūrtis of Viṣṇu and Śiva.
6. **Suchi Pose** : This is almost similar to siṁhakarṇa pose but the two fingers point downwards.
7. **Kati Pose** : This represent a pose of ease, when usually the left arm would be held straight downwards, the hand bent to rest on the thigh. This is the pose specially noticeable in sthānaka images and in case of yogic type of Viṣṇu, this pose has a special significance.

8. **Pustaka Pose** : The attitude of hand while holding the book or cadjan leaves.
9. **Tarjan Pose** : This is a pose of warning. Usually the hands of the Dwārpāla or gate keepers to the shrines of deities have such pose, warning the worshippers to be careful.
10. **Añjali Pose** : This is the attitude of praying when both the hands are folded and brought to the middle of the body, common in images of devotees and servants of the Gods.
11. **Jñāna Pose** : It is the attitude of the right hand of images depicting the mudrā for preaching or imparting Upadeśa commonly seen in images of such aspects like the Hayagrīva Avatāra of Viṣṇu.
12. **Vismaya Pose** : The fingers of this attitude are shown as raised upwards to express wonder of surprise.
13. **Bhūsparśa Mudrā** : This represents the hands as touching the ground of the deity.

## Āyudhas (weapons) of Viṣṇu

1. **Chakra** : This is also known as Sudaraśana is the discus of Viṣṇu—a circular weapon with either spoke like projection which he hurls at his enemies and destroy them.
2. **Śaṅkha** : The conch of Viṣṇu which He blows when he goes out for fight.
3. **Gadā** : It is also known as Kaumodhakti—is the mace or club used by Viṣṇu for slaying his enemies.
4. **Khada** : It is also called nandakī is the sword of this deity used for killing the enemies
5. **Paraśu** : This is rarely represented in images of Viṣṇu, except perhaps in his Avatāric form as Paraśurāma.
6. **Dhanuṣa** : The bow.
7. **Hala** : This is a special weapon handled by Balarāma.

## Āyudhas of Śiva

1. **Akṣamālā** : Garland of beads which is common in image of Śiva.
2. **Taṅka** : It is the small chisel used by stone mason.
3. **Khaṭvaṅga** : It is a peculiar sort of club having either a small image of Nandī or sometimes a Kapāla. It is a weapon of remote antiquity.
4. **Agni** : It is represented as fire.
5. **Śūla** : It is the favourite weapon of Śiva, represented in various forms. commonly it is a metal pike with three tongues, mounted on either a small or long pike.
6. **Paraśu** : It is another common āyudha of Śiva, being the vattle axe.

7. **Elephant.**
8. **Bow.**
9. In images like Gaṅgādharamurti where Śiva is represented as having the Goddess Gaṅgā, the image of a small feminine head is shown to signify Gaṅgā.
10. **Phāss** : It is rope used for binding the enemies.
11. **Śakti** : It appear a sharp flat piece mounted on a long rod.
12. **Vajra** : It is the thunder bolt, with sharp claws on either side.
13. **Kapāla** : It is the representation of the skull of Brahmā which is characteristics of images of Śiva.

## Āyudas–Musical Instrument

1. **Vīṇā :** It is a well known musical string instrument.
2. **Ḍamaru** : It is small drum generally found in images of Śiva, especially his manifestation as Naṭarāja.
3. **Ghaṇṭā** : It is small bell found in the hands of Kālī.
4. **Murali** : It is flue also called Veṇu is the popular wind instrument, often associated with Kṛṣṇa.
5. **Mṛga** : It is deer, and it is always held by Śiva.
6. **Sarpa** : Serpent.
7. **Kapāla** : It is skull often shown in images of Śiva, and also in Kāli and other ugra images.
8. **Danta** : It is tooth of elephant.
9. **Pakṣi** : It is bird usualy some goddesses carry the image of a parrot in their hands.
10. **Kamala** : Lotus.

## Āyudhas–Miscellaneous

1. **Kamaṇḍalu** : This is the oridinary vessel of varing shapes to carry water.
2. **Ajyapatra** : It is a similar vessel as the Kamaṇḍalu but used for carrying ghee.
3. **Śruk and Śruva** are wooden spoons used for pouring ghee out of the vessel.
4. **Pustaka** : It represent bundle of palm leaves.
5. **Darpaṇa** : It is a mirror, an object common in image of Brahmā.

## Āsanas—Postures

1. **Padmāsana** : It is the attitude usually adopted by Āsana Mūrtis, where the images are seated with legs crossed.
2. **Sukhāsana** : It is a variation of the Padmāsana form in which the right leg is shown as hanging down and the left leg folded. this is attitude often seen in

images where the consrot of the diety is represeted as seated either on the lap of the deity.

3. **Yogāsana** : It is the posture of images depicting a yogic aspect as, in the form of Narasiṁha.
4. **Nṛtiyāsana** : It is a common in images of juvenile nature.

Image the ancient Śilpa has handed down Āsanas many traditional conventions, which can still be found in the images of the present age. The image should be in a contemplative mood so that they can inspire the devotees with meditation. The postures are image we shall find a variety of postures. The postures are mainly taken from the India Yoga Śāstra, which speaks of several attitudes, helpful for the purpose of meditation. It is said that 84 hundreds of thousands of āsana are spoken of by the god Śiva, of which only 32 are mentioned as important in the Gheraṇḍa Saṁhitā. They were—

1. Siddham—Perfect Posture
2. Padmam—Lotus Posture
3. Bhadram—Gentle Posture
4. Muktam—Free Posture
5. Vajram—Adamant Posture
6. Swāstika—Prosperous Posture
7. Siṁham—Lion Posture
8. Gomukha—Cow Mouth Posture
9. Vīra—Heroic Posture
10. Dhanur—Bow Posture
11. Mṛtam—Corpse Posture
12. Guptam—Hidden Posture
13. Matsyam—Fish Posture
14. Matsyendra
15. Copakṣa
16. Paścimottān
17. Utkatam—Hazardous Posture
18. Sanhatam—Dangerous Posture
19. Mayūram—Peacock Posture
20. Kukkuṭam—Cock Posture
21. Kūrma—Tortoise Posture
22. Uttana Maṇḍūka
23. Uttān Kurmukam
24. Vṛkṣa—Tree Posture
25. Maṇḍūka—Frog Posture

26. Garuḍa—Eagle Posture
27. Vṛṣam—Bull Posture
28. Śalabha—Locust Posture
29. Makara—Dolphin Posture
30. Uṣṭram—Camel Posture
31. Bhujaṅgam—Snake Posture
32. Yoga. Of these thirty-two kinds of Āsanas known in our Yogāśastra, the following are generally observed in Indian images. They were Padmāsana—Lotus Posture, Yogāsana. Yoga Posture, Vīrāsana Swāstikāsana and Vajrāsana.

Besides these various kinds of Āsanas, another kind of traditional convention in Indian Śilpa is the mudrās. There are twenty-five kinds of Mudrās, according to the Yogāśastra. We find them mentioned in the Gheraṇḍa Saṁhitā. They are—

1. Mahāmudrā
2. Nabha-Mudrā
3. Uḍḍīuāna
4. Jālandhara
5. Mūlabandha
6. Mahābandha
7. Mahāvedha
8. Khecharī
9. Vipraitakari
10. Yoni
11. Vajorṇi
12. Śaktichalani
13. Taḍāgi
14. Māṇḍavī
15. Sambhavī
16. Pañcha Dhāraṇa
17. Aśvini
18. Pāśini
19. Kaki
20. Mataṅgai and Bhūjaṅginī

Images are divide into two classes. Images in general and particular images. The measurements of Pratimās in general are given here. They occur in the following books—

1. Bṛhatsaṁhitā
2. Viṣṇudharmottarapurāṇam
3. Śukranīti

4. Matsyapurāṇam
5. Agnipurāṇam
6. Mayaśāstram
7. Pratimā Aman Lakṣaṇam

Measurement are given often in the unit of an Aṅguli. A particle in the rays of the sun is a Trasareṇu. Eight such Reṇus make a Valāgra, eight of which again make a likhya. Eight likhya makes on Yuka; eight Yukas make one Yava, eight of which make one Aṅguli. The particle that is seen in the rays of the sun coming through the window is called paramāṇu. Paramāṇu, Rājaḥ, Valāgra, Likṣa, Yuka, Yava and Aṅguli, these should be increased eight times respectively. an Aṅguli is taken as a mātrā or unit. According to Bṛhatsaṁhitā and Matsyapurāṇam.

| **Bṛhatsaṁhitā** | | | **Matsyapurāṇam** | | |
|---|---|---|---|---|---|
| 8 Paramāṇus | = | 1 Rājaḥ | 8 Trasareṇus | = | 1 Valagra |
| 8 Rājaḥs | = | 1 Valāgrā | 8 Valāgrās | = | 1 Likhya |
| 8 Valāgrās | = | 1 Likṣa | 8 Likhyas | = | 1 Yuka |
| 8 Likas | = | 1 Yuka | 8 Yukas | = | 1 Yava |
| 8 Yukas | = | 1 Yava | 8 Yavas | = | 1 Aṅguli |
| 8 Yavas | = | 1 Aṅguli | | | |

In the Indian measure of length, there are two kinds of units—one according to the absolute and the other according to the relative. Of these the absolute measurement is based on the length of certain natural objects, length of a particular part of the limbs of the person, whose measurement under consideration. The absolute system has the following qualities for measuring

| | |
|---|---|
| 8 Paramāṇus make | 1 Rathireṇu |
| 8 Rathireṇus | 1 Romagra |
| 8 Romagras | 1 Likṣa |
| 8 Likṣas | 1 Yuka |
| 8 Yukas | 1 Yava |
| 8 Yavas | 1 Uttama Man aṅgula |
| 7 Yavas | 1 Madhyama Man aṅgula |
| 6 Yavas | 1 Adhama Man aṅgula |
| 24 Aṅgulas. | 1 Kriṣku |
| 27 Man aṅgulas | 1 Dhanurmushti |
| 4 Dhanurmustis | 1 Daṇḍa |

One Daṇḍa is employed for instance to signify the length of a village street.

There are various kinds of measurments used in Sanskrit authorities—of which six kinds are important

| | |
|---|---|
| Māna | Measurement of the length of a body |
| Pramāṇa | Measurement of the breath |

| | |
|---|---|
| Unmāna | Right angle to the plane of māna and pramāṇa planes |
| Parimāṇa | Measurment of periphery of image |
| Upamāna | Measurment of inter spaces |
| Lambamāna | Measuring along plumb line. |

**Tāla**—The tāla the measure of the face, is sub-diivided into 12 parts, each represented by one aṅgula. The lowest unit being anus or atoms which are seen in a ray of sunlight streaming through creative. The units of measurements which appear to be the same in all the south Indian texts may be thus tabulated

| | |
|---|---|
| 8 Aṇus | 1 Reṇu |
| 8 Reṇus | 1 Romagra |
| 8 Romagras | 1 Likhya |
| 8 Likhyas | 1 Yuka |
| 8 Yukas | 1 Yaua |
| 8 Yauas | 1 Aṅgula |
| 12 Aṅgulas | 1 Tāla |

Aṅguals are sometimes classified into Maṅguals, according to the above measure. 2. Matraṅgula represented by the second digit of middle finger of the right hand of man. 3. Deha labdhaṅgula (Lit-aṅgula as found in the body), the measures as found in the aṅgula or finger of the image maker himself. The Man-aṅgula is the absolute measure which is the foot rule of the craftsman. The distinction of the three classes is however not quite clear. The Mantraṅgula evidently is not a fixed measure like inches but are only units for measurements of a particular figure and must be proportionate to the total height prescribed for a given figure. The tāla is deduced from the length of the face which is sub-divided into 12 aṅgulas as will appear from the drawing made by a south Indian artist. The cranium is not included within the tālam which is taken from the top of the forehead to the bottom of the chin. The length of the face differs according to the various tāla or measure prescribed for particular deities generally constructed in the nava tāla or the daśa tāla measure. The nava tāla is again classified into three groups Uttama nava tāla, Madhyama nava-tāla and Adhama nava-tāla. Similarly the daśa tāla is also divided into Uttama, Madhyam and Adhama. All the existing manuscripts in the chapters on tāla prakaraṇa give the detailed measurements of the component parts of each of the three group of the nava tāla images. The different portions comprised in the Uttama daśa tāla quoted below are taken from the Tañjore inscriptions Tārā lakṣaṇam and are pratically the same as given in the Kāśypaiya. The total legnth is to be divided into 124 equal aṅgulas of which the following divisions are prescribed :

4—parts the length of the crown up the end of the hair
13—parts of the length of the face
½—parts of the length of the larynx
4—parts of the length of the neck.

13. ½—parts of the length of the breast from the neck to the heart
13. ½—parts of the length of the heart to the navel
13. ½—parts of the length of the navel to pubis
27—parts of the length of the pubis to knee
4—parts of the length of the knee joint
27—parts of the length of the lowere leg from the knee to the ankle
4—parts of the length of the height of the foot from the ankle to the ground
124—parts

The measure of the Madhyam Daśatāla is stated as the follows in the Kāśyapiya. The total length is divided into 120 equal aṅgulas composed of the following parts :

| | |
|---|---|
| The headgear | 1 parts |
| From crown to the termination of hair | 3 parts |
| From the hair to the eye-lashes | 4. ¾ parts |
| From the eye-lashes to the nose | 4 parts |
| From the nose to the chin | 3. ¾ parts |
| The neck | 4 parts |
| From the neck to the heart | 13 parts |
| From the heart to the bavel | 13 parts |
| From the navel to the pubis | 13 parts |
| From the pubis to the knee | 26 parts |
| The knee | 4 parts |
| The shank | 26 parts |
| The foot | 4 parts |
| Total | 120 parts. |

The Adham Daśa tāla according to the same manscripts is as follows—

The whole length being divided into 112 parts is taken in the following proportions

| | |
|---|---|
| The head gear | 1 parts |
| The crown | 3 parts |
| The face | 12. ½ parts |
| The neck | 4 parts |
| The neck to breast | 12.½ parts |
| The breast to navel | 12. ½ parts |
| Navel to pubis | 12.½ parts |
| Thigh up to knee | 25 parts |
| Shank | 25 parts |
| Foot | 4 parts |
| Total | 112 parts |

## Types of temples

**Vairāja** The temple is square in shape and consists of nine sorts viz. Meru, Mandara, Vimāna, Bhadraka, Sarvatobhadra, Rucaka, Nandana, Nandīvardhana, and Śrīvatsa.

**Meru** A temple with hundred of tops, having four doors, 16 flats, lofty, imposing and beautiful looking is called :

| | |
|---|---|
| Mandara | Temple with 12 flats |
| Kailāśa | Temple with 9 flats |
| Vimāna | Temple with several tops and doors |
| Chhāndaka | Temple with several tops and doors |
| Nandivardhana | Temple with 8 flats |
| Nandana | Temple with 5 flats |
| Chitrasāla | Temple with 5 flats |
| Balabhichhandaka | Temple with many faces |
| Siṁha | Temple with lion in apperance |
| Gaja | Temple with the appearance of an elephant |
| Kumbhaka | Temple with 9 flats and the appearance of a pitcher |
| Pañchandakasa | One with 16 petals all round ornamented with Pañchandakas is also called Samudgaka |
| Chandrasālas | One with 2 flats on either side and 2 flats |
| Padmaka | One with 2 flats |
| Ṣoḍaśasra | One with 16 petas and nice tops |
| Mṛgarāja | One adorned with Chandrasāla and big Praggrīva |
| Puspaka | The temple in a rectangular form and consists of nine models. They were Valabhi, Gṛharāja Sālagraha, Mandira, Vimāna, Brahmā mandira, Bhāvana, Uttambha and Śibikavesana |
| Kailāśa | The temple in circlar model. They were nine form Valaya, Dundubhi, Padma, Mahāpadma, Mukuli, Uṣṇīśī, Śānkha, Kalaṣa and Guvavṛkṣa |
| Triviṣṭapa | The temple in the circular shape and they were nine models. They were Vajra, Cakra, Musṭika, Babhru, Vakra, Svastiabhaṅga, Gadā, Śrīvṛkṣa and Vijaya |
| Malikā | The temple in the oval shape and they were nine models. They were Gaja, Vṛsabha; Haṁsa, Garuḍa, Siṁha, Bhūmukha, Bhūdhara, Śrījaya and Pṛthivīdhara. |

## Creation theory

1. Purāṇic trinity theory

2. Śākta Sāṅkhya theory
3. Bhṛgu theory

**Trinity theory** Mahāviṣṇu divided himself into three forms according to the guṇas. Brahmā characterized by Raja Guṇa was created from the right side of Mahāviṣṇu for the creation of the universe, from the middle appeared Rudra, characterized by Tama Guṇa, for the destruction of the universe. While Viṣṇu characterized by Sattva guṇa was originated form his left side for the maintenance and protection of the universe.

**Śākta Sāṅkhya theory** This theory explain the importance of Parā Śakti (the supreme power) of Mahāviṣṇu. It is of the nature of existence and non-existence. It is variously called Vidyā, Avidyā, Umā, Lakṣmī, Bharata, Girijā, Ambikā, Durgā, Bhadrakāli, Caṇḍi, Maheśvarī, Kaumārī, Varāhī, Māyā and Brāhmī.

**Bhṛgu theory** The eternal ageless god called Mānasa at first created Mahāt from which was evolved ether, the support of all Bhūtas. The evolution here differs form the traditional one. From Ākāśa is evolved water, from water arose fire and wind and the earth is the product of fire and wind. The unmanifest Manasa created the lotus from which was born Brahmā, the embodiment of Vedas, also known as Ahaṁkāra. The earth is the lotus for the Brahmā form of Manasa and Mount Meru is its pericarp. Manasa created mentally all the subject.

## List of creation

**First creation** is considered as the creation of the principal of Mahat from Brahmā. According to Sāṅkhyas, Mahat is the first evaluate from Prakṛti. Hence the association of Brahmā with the creation of mahat.

**Second creation** is that of the Tanmātrās. It is called Bhūtasargas. Tanmātrās or subtle elements are according to Sāṅkhyas the products of the Tamasa aspect of Ahaṁkāra and as gross elements evolve out of Tanmātrās, this sarga or elemental creation.

**Third creation** is called Vikārikā. It is also called Aindriyaka. According to Sāṅkhyas from the Vaikārikā aspect of Ahaṁkāra are evolved the cognitive and cognitive senses and the internal organ. Hence this is designated as creation, pertaining to sense organ.

**Fourth creation** The fourth one is Mukhyasarga. The immobile beings are meant by the term Mukhya.

**Fifth creation** This creation is Tiryakṣrotas (i. e) of the beasts and animals, is the fifth creation.

**Sixth creation** The sixth creation is that of the Ūrdhava srotas. It is called Devasarga.

**Seventh creation** The seventh creation is Arvak srotas.

**Eighth creation** The eighth creation is Bhautikā

**Ninth creation** The ninth creation is that of the Kumāras.

## List of Rudrākṣa

Rudrākṣa of a single face is Śiva himself. It bestows wordly pleasures and salvation. The sin of Brāhmī slaughter is washed off at its mere sight.

Rudrākṣa with two faces is Īśa, the lord of devas. It bestows the fulfillment of all desires.

Rudrākṣa with three faces always bestows means of enjoyment. As a result of its power all lore's become firmly established.

Rudrākṣa with four faces is Brahmī himself. It quells the sin of man slaughter.

Rudrākṣa with five faces is Rudra himself. Its name is Kālāgni.

Rudrākṣa with six faces is Kārtikeya.

Rudrākṣa with seven faces is called Anaṅga.

Rudrākṣa with eight faces is called Vasumūrti and Bhairava.

Rudrākṣa with nine faces is also Bhairava. Its sage is Kapila. Its presiding goddess is Durgā of nine forms Maheśvarī herself.

Rudrākṣa with ten faces is Lord Janārdana.

Rudrākṣa with eleven faces is Rudra.

Rudrākṣa with twelve faces is Rudra.

Rudrākṣa with thirteen faces is Viśvedeva.

Rudrākṣa with fourteen faes is the highest Śiva.

## List of Goddess Śakti

Sadāśivā
Vedamūrti
Viyanmūrti
Amūrtikā
Kapālisakā
Sarveśvarī
Pradhānapururśeṣā
Mahādevaikāsakṣinī
Śārvā
Kalakalitavigrahā
Dharmantārā
Dharmadharmavinirmatrī
Satpratiṣṭhā
Sukśmajnāsvarupiñī
Sarvaśaktivinirumukā
Dharmamāyī
Dharmikaṇaṃ
Nivṛttī
Murti
Sarvasakyasrayaśrayā
Dharmapūrvā
Śivapradā
Jñānaparagā
Satavartā
Sakrasanagatā
Dhanavāhā
Dharmaśakti
Dharmaśāstrarthakuśalā
Vinatā
Śūkarī
Dharmpadeśtrī
Dharmamāyī
Dharmajñā
Surabhi
Sadhyā
Dharmātmā
Vidharamā
Dharmavāhanā
Surabhi
Caru sarasanā
Dharmāgamyā
Viśvadharmiṇī
Śatarūpā
Surendramātā
Īṣṭā

Sadakīrtī
Dharadhārā
Saṁikṣyā
Satavartā
Sudyumnā
Visiṣṭā
Sarvabhutāśrayasthitā
Yugandharā
Saudāminī
Vinatā
Suṣumnā
Sisteṣṭā
Vyomalakṣmī
Yugavartā
Jananandā
Kambalāśvatarapriyā
Sūyrasamsthitā
Siṣṭasiṣṭa prapūjitā
Simharathā
Trisandhyā
Bhrukuṭikuṭīlānanā
Nityoditā
Sadurmiparivarjitā
Yugantadahanatmikā
Cekitanā
Harsavardhanī
Karṇikārarakarā
Svayamjyotiḥ
Sudhautā
Himavanmerunilayā
Amitaprabhā
Pratyakṣadevatā
Kākṣā
Utsukā
Karmakaraṇī
Kailāśagirivāsinī
Vireśvarī
Divyā

Kamsapraṇapahariṇī
Amṛta Jīvanā
Samkarsanī
Canurahantrtanayā
Vimanaṣṭā
Diyagandhā
Māṅgalyā
Vajradaṇḍā
Jagaddhatrī
Nitijñā
Visokā
Divahparā
Maṅgalamālā
Vajra Jīhvā
Kīrītinī
Kamarūpiṇī
Kṣālinī
Divākarā
Nirmalā
Vaidehī
Aindrī
Vedavidyā
Mṛṇmayī
Amayu
Mahāhariṇī
Vajra vigrahā
Trailokyanamitā
Vratasnatā
Vyaptā
Amṛtāśvādā
Gandharvī
Suvarcalā
Vaiṣṇavī
Brahmaśailanivāṣinī
Taijasī
Puruhutā
Karuṇā
Susroṇī

Parameśvarī
Vīrabhadraprajā
Padmabodhikā
Purustutā
Candrī
Sukīrti
Pradyumna dayitā
Vīrabhadrapriyā
Mahāmayaśrayā
Aśocyā
Durjñeyā
Chinnasaṁśayā
Datrī
Vīrā
Manyā
Bhinnaviśaya
Jyotiṣṭomaphalapradā
Rasajñā
Yugmadrṣṭī
Mahākamasamudbhavī
Mahādevamanoramā
Hiraṇyarājatapriyā
Mahānidrasamudbhūti
Rāmā
Trilocanā
Vidyādharapriyā
Vidyāmāy
Hiraṇyarājani
Anidrā
Rasadā
Madotkatā
Siddhā
Sahasraksi
Haimā
Satyadevatā
Amṛtāśravā
Hamsagatī
Vidyādharanirakrtī

Sahasravadanātmajā
Hembharanabhūṣitā
Dīrghā
Leihaṇā
Pracaṇḍā
Apyayanī
Sahasrarsinī
Śāntidā
Kakudimini
Lakmyādiśaktijananī
Candavikramā
Harantī
Sattvbasthā
Śāntivardhinī
Hṛdytạ̄
Śakticakrapravartikā
Vṛṣavesā
Pāvanī
Maheśvarapaddaśrayā
Sevitā
Vasordharā
Triśakti jananī
Viyanmatā
Poṣaṇī
Paravara vidhanjñā
Sevikā
Vasundharā
Śrīdharardhāśaririnī
Viṅdyaparvatavāsinī
Kalakalitavigrahā
Mahāpuruṣa puruvajā
Sevyā
Dharad dharā
Anantadṛṣṭī
Kāmuki kalitabhavā
Matṛkā
Viśveśvarapriyā
Sinivalī

Vararohā
Akṣudrā
Paravaravibhūtidā
Manmathodbhūtā
Vidyujjihvā
Garutmatī
Paravasasahaśradā
Dhatrisā
Paraṅgajatamahimā
Varijā
Jitasramā
Arundhatī
Śrīphalā
Dhanadapriyā
Badavā
Vāhanapriyā
Padmadhāriṇī
Hiraṇyākṣī
Śrīmatī
Nihantrī
Daityasanghanā
Vāmalocanā
Kariṣinī
Sragvinī
Mṛgāṇkā
Śrīṣā
Simhikā
Sastrayonī
Sudhavaṇī
Victraṅgī
Manadāyinī
Śrīnivasā
Simhavāhanā
Kriyamūrthi
Vinavadanatatparā
Candrahastā
Vasupradā
Śivapriyā

Subhadrā
Nārāyṅī
Catur varga pradarśikā
Nirasraytā
Vasumatī
Śrīdharā
Devakī
Narotpattī
Daityadānavanirmathī
Niraharā
Bhutā
Śrīkarī
Sītā
Kaumudiliṅgadhāriṇī
Kaśyapī
Niraṅkuṣapadodbhavā
Malātitā
Kātyā
Vaedavedāṅgaparagā
Śivakhyā
Kalakarṅikā
Sattvaśuddhikarī
Nirvikārā
Pisaṅgā
Manasvinī
Cittanilayā
Tritattvamatā
Śuddhī
Śivasrayā
Bhedarahitā
Mahāmanyusamudbhavā
Śivajñānasvarūpiṇī
Trividhā
Malatrayavināsinī
Śūnyā
Manojñā
Asamkhyeyaprameyakhyā
Mahāvibhūtidā

Susukṣmapadasamśrayā
Jagatpriyā
Śambhuvāmā
Madhusadanī
Śuddhakulodbhavā
Madhyā
Mahendrabhāgini
Jaganmūrtī
Saśiprabhā
Mahāśirḥ
Bindunādasamutpatti
Sarojanayanā
Saumyā
Trimūrtī
Satyabhā
Śrīsamulpat
Sankhyayogasamudbhavā
Asamā
Vareṇyā
Amrataśrayā
Satyasandhā
Tamahpare
Goptrī
Aṣṭadaśabhujā
Varadayikā
Unmilanī
Trisandhyā
Pratiṣṭilā
Guhyarupā
Anādyā
Kalyaṇī
Śarvasahā
Sandhivarjitā
Agotrā
Guṇottarā
Nilotpaladalaprabhā
Kamalavasā
Śarvapratyaya Sākṣiṇī
Sarvadaśrayā
Gomatī
Gauḥ
Sarvasaktyāsanarūdhā
Pañca cūḍā
Susaumyā
Caitrā
Aīsvarya padma nilayā
Giḥ
Dharmadharmavavivarjitā
Varapradā
Candravadanā
Samvatsararūḍhā
Vīrakā
Gavyapriyā
Vairagyajñānaniratā
Vācyā
Tandavasakta mānasā
Jagatsampuraṇī
Garuḍāsanā
Gaunī
Niralokā
Amareśvarī
Hiraṇmayī
Dhvajā
Jayantī
Gaṇeśvaranamaskṛtā
Nirinidriyā
Vidyā
Mahārātri
Suymbharī
Hṛdguhagamyā
Anantaśayanā
Victragahanadharā
Durjayā
Samsāraparivartikā
Khecarī
Gahvareṣṭhā
Anantā
Savatasthanavāsinī
Duratikramā
Sumālinī
Svasthā
Ganagranā
Naranārāyaṇaobhavā
Sthaneśvarī
Kalarātrī
Surūpā
Kambugrīvā
Samkalpasiddhā
Nṛīsimhī
Niranandā
Mahāvegā
Bhāvinī
Kālīpriyā
Samyasthā
Daityamathanī
Triṣūlavaradhārinī
Vīrabhadra priyā
Hāriṇī
Khagadhvajā
Sarvavijñānadaynin
Śaṅkhacakragadāddharā
Aśeṣadevatāmurti
Hitā
Prabhā
Khagarūdhā
Kālikālkavihantrī
Samkarṣanī
Devatavaradevatā
Bhadrakālī
Samsaratāriṇi
Vārāhī
Guhyopaniṣadūttamā
Samupattī
Gaṇambikā

Jagamātā
Vidyāmāyī
Pugamālinī
Niṣṭhā
Ambikāpadasasmśrayā
Girehputrī
Bhatanambhadradāyinī
Bṛhamavādimanolayā
Vyomāśaktī
Dṛṣṭi
Mahājvālā
Niśumbhavinipātinī
Karalā
Brāhmani
Kriyāśakti
Sumṛti
Mahābhūtī
Avaraṇa
Poingalakarā
Bṛhatī
Jñānaśakti
Vyāptī
Sumūrti
Varṇarahitā
Kāmabhedā
Brāhmī
Paragatī
Puṣṭi
Sarvākamadhuk
Trivarṇā
Mahāsvan
Brahmabhūtā
Kṣobhikā
Tuṣṭi
Śubhrā
Jīvaśambhāvā
Yaśasvinī
Bhavarṇī
Bandhikā
Kriyavatī
Sustanā
Anantavaraṇā
Yaśodā
Jagadyoṇī
Bheyā
Puskariṇi
Saurī
Anāyasthā
Sadādhva parivartīkā
Jaganmātā
Bhedābhedavivarjitā
Purandarapurāssarā
Dharmakamarthamokṣadā
Saṅkarī
Śaṅkhinī
Janmamṛtyujarātigā
Abhinnā
Bhoktrī
Puruṣārthas
Santamānasa
Padminī
Buddhi
Bhinnasamsthānā Poṣiṇī
Bhurumadhyanilyā
Sudurlābhā
Saṁkhyā
Mahābuddhimatī
Vāsinī
Paramaiṣvaryabhutidā
Apūrvā
Dhanadhyakṣā
Saṁkhyayogapravartikā
Puruṣantaravāsinī
Vamśahariṇī
Bhūtibhūṣaṇā
Purāṇapuruśārarī
Dhanyā
Jagatī
Guhambikā
Guhyaśakti
Pañcabrahmasamutpattī
Surabhi
Piṅgalalocanā
Jagadyantrapravartikā
Guṇopatti
Guṇāttītā
Paramartharthavigrahā
Vidyā
Śānti
Mandaradrī nivāsā
Mahāpīṭhā
Sarvadāśrayā
Dharmodayā
Nandinī
Prabhāvatī
Garahā
Mārutsutā
Sarvatomukhī
Bhānumatī
Nandivallabha
Dīptī
Svarṇā mālinī
Havyavahantaragadī
Bhāginī
Yogijneyā
Bhāratī
Paṅkajayatalocanā
Ratnamālā
Havyāvahasamudbhavā
Bhāgavatpatnī
Manojavā
Paramanandā
Ādyā
Ratnagarbhā

Tapasvinī
Sakalā
Manoramā
Paraparavibhekiā
Bhuḥ
Puṣṭi
Trinetrā
Kālaharī
Manoraskā
Sarvapraharanopetā
Kamalobdhūtā
Viśvapramathinī
Divisaṁhitā
Saravit
Tapaṣṭī
Kāmyā
Gavammālinī
Padmanābhā
Surupiṇī
Sarvatobhadrā
Vedarūpiṇī
Kameśvareśvarī
Raṇapriyā
Padmanibhā
Ijyā
Guhyatītā
Vedaśakti
Acintyā
Satkriyā
Nityaruṣṭā
Pujyā
Guhāvali
Veda mātā
Anantavibhāvā
Girīṣā
Amṛtodbhavā
Jagaddhātrī
Puṇyā

Vedavidyāprakaśiṇī
Bhulekhā
Śuddhi
Dhunvatī
Durvijñeyā
Prakriyā
Mātā
Kanakaprabhā
Nityapuṣṭā
Dusprakampa
Vaiśvānarī
Yogamātā
Mahāśakti
Kusmandī
Nirantarā
Sūryamātā
Mahāśālā
Gaṅgā
Manomāyī
Dhanaratnāḍhyā
Durgā
Dṛṣadvatī
Mahāsenā
Viśveśvareśvarī
Viśvavasthā
Sugandhā
Kātyāyani
Vagdevatā
Guhapriyā
Kalīlā
Viyamūrti
Gandhadāyinī
Caṇḍī
Brahmakālā
Mahārātrī
Kapilā
Vidyunmālā
Trivikramapadodbhūtā

Carcitaṅgā
Kālātītā
Śivanandā
Kāntā
Vihayasī
Dhanuṣpāṇī
Suvigrahā
Kālarani
Śaciduḥsupanaśinī
Kamalabhā
Kinnarī
Śivodyā
Hiraṇya varaṇā
Brahmaśrī
Śacī
Kṣānti
Samagatī
Gaṅgā
Akaryā
Mahimsapadā
Prajñā
Bhavankanilayalayā
Yoganidrā
Karyajananī
Prāṇeśvarapriūyā
Citisatcit
Bahurūpā
Asurādinī
Nityamprasavadharmiṇī
Mātā
Mahābhogindraśāyinī
Surūpā
Sarasvatī
Sargapralayanirmukhā
Mahāmahīṣavāhinī
Vikṛtī
Virūpā
Saravidyā

Sṛṣṭisthityantadharmiṇī
Prāṇeśvarī
Śaṅkarī
Rūpavarjitā
Jagajjyeṣṭhā
Mahāmayasamutpaunā
Prāṇarūpā
Śaṣṭi
Bhaktartisamanī
Sumaṅgalā
Tāmasī
Pradhanapuruṣeśvarī
Gaṅgāgandharvasevitā
Bhavatapavināsinī
Guṅadhyā
Pauruṣī
Anadinidhānā
Sandhyā
Victraratnamukhā
Yogajā
Vyaktavyaktātmikā
Amoghā
Sarvasamudbhūtī
Pranatratiprabhanajanī
Yogyā
Kṛṣṇā
Karaṇātmā
Brahma vidyā
Kauśikī
Jñānamūrti
Raktā
Akulākulā
Bijankurasamudbhūtī
Karsaṇī
Vihāsini
Śuklā
Svataḥ
Mahāśaktī
Rātri
Savitrī
Prasūtikā
Prathamajā
Mahāmatī
Tridasartivināsini
Kamalā
Kśetrajñaskti
Amṛtaśyanabhī
Dakṣiṅī
Virūpākṣī
Lakṣmī
Avyaktalakṣaṇā
Ātmasaṁśryā
Dahatī
Lalihana
Śrī
Malavarjitā
Śānti
Dīrghā
Mahāsuravināsiṇi
Anantaoraśiṣṭhitā
Anadimayasambhinnā
Pratiṣṭhā
Sarvabhūtanamaskṛtā
Mahāphala
Sakṛdvībhatā
Tritattvā
Nivṛttī
Yogamāyā
Anavadyanigi
Sarvarti samudrapariśiṇi
Prakṛtigrahā
Amṛtapradā
Vibhagajñā
Kāmarūpā
Pārvatī
Janañamṛtyu jaratitā
Vyomamūrtī
Mahāmohā
Vibhavarī
Himavaputrī
Sarvaśakti samvitā
Vyomālayā
Gariyasī
Vivahamā
Paramānandadāyinī
Vyapinī
Vyomadharā
Jvālāmalasahāsrāḍhyā
Raudrā
Brahmedropendranamitā
Anavacchinnā
Acyutā
Devadevī
Padmagarbhā
Saṅkarecchanuvartinī
Pradhananupraveśinī
Amarā
Manomāyā
Vṛṣasaṅgātā
Īśvaraddhasanamagatā
Pūrṇā
Kāṣṭhā
Mahābhāgavatī
Gaurī
Maheśvara pativratā
Cinmayī
Sarvantāṣṭhā
Bhargā
Mahākālī
Māheśvarasamutpannā
Pumsamadi purusarūpiṇī
Cicchakī
Vasudevasamudbhavā
Suracitā

Bhuktimuktiphalapradā
Bhūtantaraṣṭhā
Atilalāśā
Kāmadhenu
Aditī
Sarveśvarī
Kutaṣṭhā
Nandā
Bṛhadgarbhā
Niyatā
Sarvavandyā
Mahāpurusasamjinitā
Sarvatmikā
Dhimatī
Mayūravaravāhanā
Nityammuditamānasā
Mahāmayasamutpannā
Vidyā
Mohanāśinī
Niyantrī
Īśvaraṇī
Sudusparā
Jyoti rūpā
Niḥsaṇkalpā
Yantramadhyasthā
Śarvanī
Mūlaparkṛti
Amṛtā
Nirātaṇkā
Nandinī
Śaṇkarardhaśarṇīrinī
Īśvarī
Akṣarā
Vinayā
Bhadrakālikā
Bhavānī
Pradhānapuruṣaṭitā
Mahāmaheśvarī

Vinayapriyā
Adityavarṇā
Rudrāṇī
Pradhanapuruṣatmikā
Satyā
Niramayā
Kauberī
Mahālakṣmī
Anadimayasambhinnā
Mahādevī
Nityasiddhā
Kāntā
Ambikā
Avyaktaguṇā
Nirañjanā
Niradharā
Citrambaradharā
Vairagyaisvaryadharmatma
Mahānandā
Māyātītā
Samudrantaravāsinī
Divyabharaṇā bhūsitā
Īśā
Sanatanī
Surnirmālā
Sarveśvarapriyā bharya
Hamsakyā
Brahmākhyā
Akāṣayonī
Ekanekavibhāgasthā
Dīkṣā
Vyomanilayā
Brahmasamsṛyā
Yogasthā
Acintyā
Vidyādharī
Jagastsṛṣṭivivardhinī
Vyaktā

Mahāyogeśvareśvarī
Kevalā
Diptā
Mahānubhāvā
Prathamajuā
Yasargasthityantakaraṇī
Anantyā
Mahendravinipatnī
Satvaṣtha
Brāhmī
Sudurvacyā
Śivātmā
Sarvatiśāyinī
Sattvaguṇa
Mahatī
Duratyāya
Paramātmikā
Viśvā
Mahāmahīṣamardinī
Brahmarūpiṇī
Śabdayonī
Anadinidhānā
Sarvasiddhipradāyinī
Padmanābhā
Brahmaviṣṇusvatmikā
Śābdamayī
Avyayā
Nirguṇā
Papaharā
Anekakarā ṣamsthāna
Nadakyā
Śuddhā
Nityavibhāvā
Victrāmukutaṇgadā
Kālatrya vivarjitā
Nadavigrahā
Devātmā
Niḥsarā

Śobhā
Brahmajanmā
Mahāvidbhūtī
Sarvagā
Nirapatrapā
Śaṅkarī
Harer mūrti
Durdharā
Acalā
Tapasivinī
Lolā
Sarvasdhārni
Mūlaprakṛtisambhavā
Akṣarā
Samagitī
Mālinī
Brahmayonī
Anadyanantavidbhāvā
Nityaruṣṭā
Namyā
Parameṣṭhinī
Mahiyasī
Paramādyā
Sasvatī
Sundarī
Trailokyasundarī
Sūkṣmā
Apakarsiṇī
Paramā
Kamacariṇī
Pūjyā
Avidyā
Samsarapaotā
Śāntā
Nītī
Vibhāvatī
Paramārthikā
Durvarā
Anantā
Sunīti
Saumyā
Anantarūpa
Durnikṣyā
Niśkalā
Sukṛti
Bhoginī
Anantasthā
Durasadā
Amalā
Mādhavī
Bhogaśāyini
Devī
Prāṇavidyā
Brahmahṛdayā
Naravāhinī
Guhyavidyā
Puruṣamohinī
Yoginī
Brahma Viṣṇu Śivapriyā
Viśvambharā
Atmavidyā
Viśvarūpā
Paramakalā
Anahatā
Siddhi
Dharmavidyā
Mahāgarbhā
Sarvakāyaniyantrī
Kuṇḍalinī
Svadhā
Ātmabhavitā
Viśveśecchanvartinī
Sarvabhūteśvareśvarī
Nalinī
Medhā
Svāhā
Sarvaśivaryasamavitā
Mahāmayasamutpannā
Brahmahrdaya
Dhṛti
Sarvārthasādhikā
Brahmagarbhā
Suduspurā
Brahma Viṣṇu Śivapriyā
Śruti
Yogiśvarī
Caturviṁśā
Mūlaprakṛtisambhavā
Anahatā
Vāgdevī
Brahmavidyā
Padmanābhā
Prakṛtigrahā
Kuṇḍalinī
Varadā
Mahāvidyā
Acyutatmikā
Īśvarī
Nalinī
Avacyā
Suśobhanā
Vaidyutī
Sarvaśaktīkālakarā
Padmabhāśinī
Kīrti
Sarojanilayā
Sasvatī
Jyotsnā
Padmavāsinī
Yonī
Dyau
Sadānandā

## Śiva's twenty five forms No. of faces

| | | |
|---|---|---|
| Mūrtis | Prakṛti | Ahaṅkāra |
| Jñānendriyas | Tvaca | Jihvā |
| Karmendriyas | Pāṇi | Pāyu |
| Tanmātrās | Sparṣa | Rasa |
| Bhūtas | Vāyu | Jala |
| Īśāna | Aghora | Sadyojāta |
| Ksetrajña | Buddhi | Manastattva |
| Śravaṇa | Cakṣu | Ghrāṇa |
| Vāk | Pada | Upastha |
| Śabda | Rupa | Gandha |
| Akāśa | Agni | Pṛthivī |
| Tat puruṣa | Vāmadeva | |

## List of name of Śiva specified in the Śiva Purāṇa

Susharanya
Subrahmanya
Sudhapatī
Māghavana
Rochishṇu
Vikramottama
Vegi
Aśuśabdapati
Mahādambha
Sarvabhūtamaheśvara
Shamashananilaya
Tiṣya
Aharpati
Ravivrocha
Skandha
Ṣaṣṭa
Sambhāvya
Havyavāhana
Lokakāra
Vedakāra
Meru
Ojasvī
Shuddhavigraha

Adhyātmayoganilya
Adrirajalaya
Kanta
Paramātma
Jagadguru
Manojava
Tīrthavara
Jatila
Jiviteśavara
Makhadveśī
Viṣṇukandharapatana
Vitadoṣā
Akṣayaguṇa
Muni
Atreya
Vimala
Viṣvavāhana
Īśa
Vriṣavāhana
Vṛṣaṅka
Sarvapraṇayasvadi
Atmalyoti
Achanchalā

Kapilācārya
Kapilashmaśhru
Gouribhārata
Gaṇeśvara
Aṣṭamūrti
Vedāntasarasarvasa
Idya
Aniśa
Devasimha
Divākara
Mahāyasha
Lokachudamni
Vīrabhadra
Chaṇḍasatya
Bhaganetravida
Ugra
Paśupati
Tarkṣya
Kāmadeva
Kṛitāgama
Bhasmapriya
Bhasmoduvlitavigraha
Śiva

Hara
Rudra
Puruṣa
Sakala
Supatiṣṭhira
Gvijitātma
Gaṅgāplavodaka
Kīritī
Anādi
Bhu
Bhulakṣmī
Prabnava
Bhrāntinaśana
Artha
Anartha
Purandara
Niśachara
Pretacāri
Mahāśakti
Bhūṣaṇa
Bhutavāhana
Akaya
Bhaktakayastha
Vṛihadagarbha
Dharmadhenu
Dhanāgama
Jagatahitaiṣī
Udārakīrti
Udyogi
Ṣaḍyogi
Sadasanmaya
Sūrya
Śani
Ketu
Virama
Chaturapriya
Amnaya
Sāmamaya
Tīrthadevaśivālaya
Duravāsā
Duraṣada
Durāgama
Durlabha
Puṣadantahṛita
Dhurjati
Khaṇḍaparaśu
Safala
Dama
Abivadya
Mahācarya
Viśāda
Trilochana
Vāmadeva
Mahādeva
Pāṇḍu
Kodaṇḍi
Nilakaṇṭha
Parashvadi
Viśalākṣa
Devāsuramahāmatra
Devādideva
Devasureśvara
Devarśidevāsuravarapradā
Dhanadhīpa
Nandī
Nandiśvara
Nagna
Viriñca
Vistāraśrava
Ātmabhū
Aniruddha
Devāsuramaheśavara
Sarvadevamaya
Acintya
Devātatma
Atindrīya
Mahāśaya
Sarvāvasa
Chatuṣpatha
Sarga
Sutantu
Lokasagara
Sarvayudhaviśārda
Duratikrama
Jyotirmaya
Nirākāra
Jagannātha
Smaraśāsana
Dṛidayudha
Girīśa
Parameṣṭhiparayana
Vṛhajyoti
Sūdhama
Mahājyoti
Anuttama
Karaṇa
Kartā
Sarvavandhavimocana
Vivarta
Vṛṣāvahana
Īṣṭa
Viśiṣṭa
Śiṣṣṭha
Suprīta
Sumukha
Naikatmanaikakakarmakṛita
Suprita
Anantadṛṣṭi
Ānanda
Daṇḍa
Viśvakarma
Piṅgalākaṣa
Haryākṣa
Nilagrīva

Niramaya
Hamsagati
Yama
Vedha
Dhātā
Bharaṇī
Māñci
Mahimālaya
Tantuvarddhana
Brahmavarcasi
Paramārtha
Paramaya
Śambara
Tumbavini
Mahākaya
Visoka
Śokanaśāna
Charuviśālaya
Lokaśalyakṛta
Chaturveda
Chaturbhava
Janajanmādī
Pṛtimana
Nītimāna
Naya
Jarādhiśamana
Lohita
Tanāpata
Prīṣadāśva
Viśiṣṭambha
Narasimhanipatana
Brahmachāri
Lokacārī
Nitya
Vasureta
Vasukīya
Sadagatī
Vipaka
Vighnakāraka
Ādhāra
Anuttara
Jyeṣṭha
Nihśreyaśālaya
Śaila
Nāga
Kalavapu
Satyavrata
Mahātyāgi
Niṣniṣṭhāśāntiparaṇayana
Kalaṅkaha
Svabhāvarudra
Madhyastha
Śatrughna
Mahānāda
Mahotsaha
Mahāvala
Mahābuddhi
Sarvaloka
Prajāpati
Tapasvitaraka
Dhimāna
Kamalekṣaṇa
Niyama
Niyamāṣraya
Vedaśaṣṭrārthatattvajña
Sukṣa
Suhmaśanāṣṭha
Maheśvara
Śmashananilaya
Gomana
Viśrama
Sarvaśāsana
Lalatakṣa
Anapayakṣara
Kānta
Sarvaśastrabhūtāśvara
Tejomayadyutidara
Jñānavāna
Achalāchala
Pramaṇabhūta
Durjneya
Bhūtapati
Mahākartā
Mahouṣadhi
Uttara
Agraṇi
Aṇu
Shuchismita
Prasaṇṇātma
Śikhaṇḍī
Kavachi
Śūli
Caṇḍī
Sakalāgamaparaga
Tattvatattvavivekātma
Vibhūṣṇu
Buhutibhūṣṇaṇa
Anirdeśyavapu
Śrīmana
Vahuśruta
Sarvaharyamitagati
Mahāgarbha
Vyāli
Mahābhūta
Bhasmaśūddhikara
Parakāvyaikapaṇḍita
Niṣkaṇṭaka
Kṛtānanda
Nirvyaja
Amṛitaṇga
Amrītavāpu
Pañcayajña
Siddhavrindāravandita
Bṛhamaṅgahṛita

Jati
Kālākāla
Kṛttivāsa
Durbhara
Seni
Yajñāṅga
Yajñavāhana
Īśvara
Sthāṇu
Iśāna
Sahasrākṣa
Manadhanamaya
Brahma
Viṣṇu
Prajāpālaka
Ahaṁkāra
Kṣetrajña
Kṣetrapālaka
Tejonidhi
Sammana
Sarasamplava
Yugadikṛta
Yugavarta
Mahākāla
Sadbhūti
Satyaparayana
Chandrasañjīvana
Matarīśva
Nabhasvāna
Nagaharadhṛka
Pulastya
Sureśa
Sūryatapana
Kṣetra
Dharmakarmakṣama
Virūpa
Vikṛta
Daṇḍī
Sarvaśāstraprabhanjana
Bhrajiṣṇu
Bhojana
Bhoktā
Lokanetā
Supratikā
Tamisraha
Nidaghatapana
Meghapakṣa
Ajñādhara
Trisūli
Śipiviṣṭa
Śivālaya
Śucī
Liṅgādhyakṣa
Surādhyakṣa
Yugādhyakṣa
Narakeśa
Sadhiṣṭhāna
Sadāṣraya
Hrītpuṇḍarīkāsina
Dhvani
Aroga
Niyamādhyakāṣ
Viśvāmitra
Avyaya
Vālakhilya
Mahāchapa
Tigmamśu
Anagha
Adhara
Sakaladhara
Mṛḍa
Gopati
Gopata
Jñānagamya
Purātana
Puṇyāśravanakīrtana
Durddharṣa
Duṣasha
Abhaya
Nyāyagamya
Nirañjana
Devendra
Sahasramūrddhā
Arthitavya
Sadācāra
Śarva
Śambhu
Nata
Pūraṇa
Pūrayita
Puṇya
Varada
Vivittana
Śrutisagara
Anivṛvinna
Kailāśapati
Kamāri
Savitā
Ravilochana
Vyalakalpa
Mahāvrīkṣa
Kanadhāra
Alaṇkāriṣṇu
Gaṅgādhara
Śūladhara
Sarvajña
Parārthaikaprayojana
Paravara
Paramfala
Padmagabha
Viṣvagarbha
Mukhānila
Sunispanna
Surabhi

Śiṣiratmaka
Viśvarūpa
Viriūpakṣa
Vāgīśa
Śuci
Purjita
Śatrutapana
Trividyā
Naravāhana
Khaṭṭaṅgī
Chitraveṣa
Chirantana
Tamohara
Śiśu
Giriata
Samrata
Suśṇena
Súlabha
Suvrata
Śūra
Panchaviṁṣatitattvajana
Jitakarma
Ajitapriya
Kalyāṇa
Prakṛti
Jitakāma
Ajitāpriya
Kalyāṇa
Prakṛti
Prabhu
Avyayaya
Lokapāla
Antarhitatrma
Prītivarddhana
Aparajaita
Sarvasaha
Vidagddha
Saptadhachara
Mahākāya
Mahāmadhanu
Janmadhipa
Dhanvi
Vedāṇga
Vedavit
Kamaṇḍaludhara
Pramaṇajana
Hiraṇyakavaca
Hari
Virocana
Priyasvada
Dantodayakara
Dakṣa
Karpāḍi
Agastya
Jātukarṇa
Pārāśara
Niravaraṇa
Arthanāśana
Adharmaśatru
Akṣashya
Puruhuta
Nirupadrava
Darpaha
Darpita
Dṛpta
Avyakalakṣaṇa
Avyakta
Viṣampati
Varaśṝla
Brahmanavida
Jiṣṇu
Janmamṛtyujarātiga
Yajna
Variyana
Varada
Vandya
Śaṅkara
Sarveśa
Śaraṇya
Sarvalokābhṛta
Padmāsana
Kālakaṇṭha
Kalādhara
Maṇipūra
Satkṛti
Girivandhava
Kuberavandhu
Śrīkanātha
Lokavarṇottamottama
Nivṛttātma
Dharmayukta
Sadāśiva
Chaturmukha
Aja
Sarveśara
Pratyaya
Snigddha
Giridhanva
Jaṭādhara
Chandrapīḍa
Chandramoulī
Agnida
Vasu
Vasumana
Satya
Nṛtyapriya
Nṛtyanṛtya
Prakāśatmapratāpa
Buddhaspaṣṭākṣara
Hara
Śānta
Vanahasata
Amṛtāśasvata
Saptajihva

Sahasracī
Snigddha
Prakṛtidakṣiṇa
Adhṛta
Svdhṛta
Sadhya
Purtamūrti
Satamagati
Hiraṇyagarbha
Hariṇa
Puruṣa
Apratimakṛti
Lokottara
Sutaloka
Tryambaka
Saptalodhaka
Gāyatrivallabha
Pramśu
Viśvavasa
Viṣṇu
Grahapati
Kṛṣṇa
Samartha
Śarabhadhanuṣa
Apaṅganidhi
Adhiṣṭhanavijaya
Jayakālavit
Lokaguda
Amaradhipa
Lokavandhu
Lokanātha
Trayitanu
Jñānaskandha
Mahājñāni
Nirupatti
Goshakṣa
Naikya
Kratu

Shakhaviṣakṣa
Śāntabhadra
Samañjasa
Bhūṣaya
Bhutikṛta
Śrutimana
Ekavandhu
Anekādhrika
Śrivallabha
Sutanu
Śatrutāpana
Āśrama
Kṣapana
Pavitrapani
Papari
Maṇipūra
Manogati
Amṛtapa
Mahāniti
Mahāmati
Ajataṣatru
Sthavira
Dhruva
Ahah
Samvatsara
Praṇavatmaka
Unmattaveśa
Cakṣuśya
Anadimadhyanidhana
Kāmapala
Kāmi
Kānta
Chinnasamśaya
Śukara
Dakṣiṇa
Skandhadhara
Dhurya
Sulochana

Samageya
Priyakara
Puṇyakīrti
Śuddhātma
Soma
Somavṛta
Sukhi
Vāyuvāhana
Dhanurddhara
Dhanurveda
Gunaraṣi
Kumāra
Kuśālagama
Hiraṇyavarṇa
Jyotiṣmāna
Vidyeśa
Vibudhaśraya
Valarūpa
Balonmathī
Ariṣṭamathana
Mukunda
Vigatajvara
Svaymjyoti
Sanātana
Mahārṣi
Kapilachārya
Viśvādīpti
Deha
Dānavari
Arindama
Carudhī
Viśvagopta
Viśvabharta
Sudhīra
Ruchirāṇgada
Soubhaga
Brahmadhrika
Sarvagochara

Sarvasaravajña
Pinākapāṇi
Bhurdeva
Svastida
Sadasvastikṛta
Trilokeśa
Śuddha
Śuddhi
Vāratula
Maṅgalya
Maṅgalarata
Mahātapa
Dīrghatapa
Bhaga
Vivasvāna
Āditya
Yogācārya
Mahārūpa
Sarvarūpa
Carācāra
Nyayanirvāhaka
Niyatātmā
Bhavodbhava
Nartaka
Ojastejodyutikara
Ajana
Yukti
Unnatakṛti
Śāntarāga
Varṇāśramaguru
Vāruṇi
Śatrujita
Parijataparavara
Mādhava
Grīṣma
Nabhāṣya
Vijavāhana
Sarvadevottamottama

Śivajñānarata
Śrimāna
Śikśriparavatapriāyā
Paravarajña
Vijeśa
Devāsurgurudeva
Sumukhasumahasana
Atta
Harta
Chaturmukha
Kailaāśaṣikharavāsi
Bhutavāhana
Sārathī
Sagana
Gaṇakārya
Bhaktigamya
Parabrahama
Mṛgavanarpaṇa
Sarvakarmacala
Kapāli
Nīlalohita
Jñānadhara
Viśvamareśvara
Ivtabhaya
Viśvaharta
Nitya
Anivarita
Vitabhaya
Viśvabharata
Niṣakara
Vyāvasaya
Vijakartā
Dhanakṛta
Dharmavardhana
Dambha
Vīracūḍāmaṇi
Vetta
Tivranāda

Virabhrida
Kaśyapa
Bhānu
Bhīma
Bhīmaparākrama
Bhavatmatmaṣṭita
Vireśvara
Vīrabhadra
Viraha
Śara
Samsarachakrabhita
Amoghadaṇḍi
Madhyastha
Trivarga
Svargasādhanā
Jñānagamya
Dṛḍaprajña
Svarga
Karṇikara
Priya
Kavī
Vimalodaya
Ātmayoni
Anadyanta
Pañcabṛhmasamutpattī
Vinitātmā
Tapasvī
Bhūtabhāvana
Unmattaveśa
Anala
Rucī
Vararucī
Vandya
Sattvika
Satyakīrti
Stambhakṛtāgma
Akampita
Pramāṇa

Tapaḥ
Mantra
Samvatsarakara
Sthanāda
Jagadadīja
Dundubha
Lalitha

Yajva
Yajñānta
Amoghadaṇḍī
Vikrama
Varāhaṣṛṇgavrika
Vāyu

Valavāna
Ekanāyaka
Svavaśa
Savamśa
Svargasvara
Svaramayasvāna

### The Viṣṇu Sahasranāma, held most sacred for the worship of Viṣṇu, enumerates a thousand names

Amūrtiḥ
Amurtimān
Aparājitaḥ
Ādhāranilayaḥ
Ādidevaḥ
Ādidevaḥ
Ādityaḥ
Ādityaḥ
Ānandī
Āśramaḥ
Ātma Yoniḥ
Ātmavān
Āvartanaḥ
Abdhūtaḥ
Abhiprāyaḥ
A-Bhūḥ
Achalaḥ
Achintyah
Achyutah
Achyutah
Adhātā
Adhishthānam
Adhritaḥ
Adṛśyaḥ
Agra Jaḥ
Agrāhyah
Agraṇīh
Ahaḥ

Ahassamvartakaḥ
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Ajitaḥ
Akṣaraḥ
Akṣaram
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Akṣobhyaḥ
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Ambhonidhiḥ
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Amitavikramaḥ
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Amoghaḥ
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Amṛtāsaḥ
Amṛtaḥ
Amṛtapaha
Amṛtyuḥ
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Anādiḥ

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Anāmayaḥ
Anāndaḥ
Anāntha
Anaghaḥ
Anaghaḥ
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Analaḥ
Ananta Rūpaḥ
Ananta-ātmā
Anantaḥ
Ananta-jit
Anantaśrīḥ
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A-nayaḥ
Anīsaḥ
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Anilaḥ
Anilaḥ
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Aniruddhaḥ
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Anirvinnaḥ
Anivartī
Aniyamaḥ
Aṇiyantā

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Annam
Antakaḥ
Anuḥ
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Apām-nidhiḥ
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Apramanyaḥ
Apramattaḥ
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Apratiratha
Apyayaḥ
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Aravindākṣaḥ
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Architaḥ
Arhaḥ
Arkaḥ
Arkūraḥ
Arthaḥ
Asaṅkhyeyah
A-sat
Aśokaḥ
Aṣvatthaḥ
Atīndraḥ
Atīndriyaḥ
Atulaḥ
Auśadham
Avijñātā
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Avyaṅgaḥ
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Ayamaḥ
Babhruḥ
Bahuśirāh
Bījamavyayam
Bhānuḥ
Bhāra Bhṛt
Bhāskaradyutiḥ
Bhāvaḥ
Bhāvanaḥ
Bhagahā
Bhagavān
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Bharatā
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Bhayakṛt
Bhayanāśanaḥ
Bhīmaḥ
Bhīmaḥ
Bhīmaparākramaḥ
Bheṣajam
Bhiṣak
Bhojanam
Bhoktā
Bhoktā
Bhoktā
Bhūgarbhaḥ
Bhūr bhuvas svas taruḥ
Bhūrbhuvaḥ
Bhūrī-dakṣiṇaḥ
Bhūsayaḥ
Bhūṣaṇaḥ
Bhūta bhavya bhavān
Bhūtabhavya-bhavat-prabhuḥ
Bhūtādiḥ
Bhūtātmā
Bhūtāvasaḥ
Bhūta-bhāvanaḥ
Bhūta-bhṛt
Bhūta-kṛt
Bhūta-maheśvaraḥ
Bhūtiḥ
Bhrājiṣṇuḥ
Bhujagottamaḥ
Brāhmaṇaḥ
Brāhmaṇapriyaḥ
Brahmā
Brahmā vit
Brahmā
Brahmajnaḥ
Brahma-kṛt
Brahmaṇyaḥ
Brahmavivardhanaḥ
Brāhmī
Bṛhadrūpaḥ
Bṛhat
Bṛhat-Bhānuḥ
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Chakrī
Chakrī
Chalaḥ
Chandrāmsuḥ
Chandranāngadī
Chatur ātmā
Chatur bāhuḥ
Chatur bhāvaḥ
Chatur gatiḥ
Chatur mūrtiḥ
Chatur veda vit
Chatur vyūhaḥ
Chaturātmā
Chaturasraḥ
Chaturbhujaḥ
Chaturdamṣṭraḥ
Chaturvyūhah
Chhinnasamśayaḥ
Dāmodaraḥ
Dāruṇaḥ
Dāśārhaḥ
Dakṣaḥ

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Damayitā
Daṇḍaḥ
Darpadaḥ
Darpahā
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Devaḥ
Devakīnadanaḥ
Deveśaḥ
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Dhātā
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Dhaneśvarah
Dhanurdharaḥ
Dhanurvedah
Dhanvī
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Dharanīdharah
Dharmādhyakṣah
Dharmagup
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Dharmakṛt
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Dharma-yūpaḥ
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Dhruvaḥ
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Dhyanyaḥ
Diśaḥ
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Dṛḍhaḥ
Dṛptan

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Durārihā
Durāvāsaḥ
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Durgāḥ
Durgāmaḥ
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Durmarṣaṇaḥ
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Dyutidharaḥ
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Eśvaraḥ
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Gabhīrātmā
Gabhīraḥ
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Gadāgrajaḥ
Gahanaḥ
Gahanaḥ
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Ghṛtāsīḥ
Gohitaḥ
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Gopatiḥ
Goptā
Goptā
Govidāmpatiḥ
Govindaḥ
Govindha

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Guhyaḥ
Guṇābhṛt
Guptaḥ
Guruḥ
Gurutamaḥ
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Haviḥ
Havir-Hariḥ
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Hetuḥ
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Hiraṇyàgarbhaḥ
Hiraṇyanābhaḥ
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Huta bhùk
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Jīvaḥ
Jīvanaḥ
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Jitakrodhaḥ

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Jyotir Gaṇeśvaraḥ
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Keśihā
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Kṛtajñaḥ
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Kṣamaḥ
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Kumudaḥ
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Kuṇḍalī
Kuṇḍaraḥ
Kuvaleśayaḥ
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Lakṣmeḥ
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Loka Nāthaḥ
Lokādhyakṣaḥ
Lokabandhuḥ
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Lokaṣvāmī
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Madhuḥ
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Mahābhūtaḥ
Mahābuddhiḥ
Mahādevaḥ
Mahādhanaḥ
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Mahā-Haviḥ
Mahāhradaḥ
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Mahātejāḥ
Mahāvarāhaḥ

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Maheśvāsaḥ
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Mantraḥ
Manuḥ
Marīchiḥ
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Medhajaḥ
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Nivṛttātmā
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Ūrjitaḥ
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Padmanābhaḥ
Padmanābhaḥ
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Param Maṅgalam
Paramaātmā
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Parameṣṭhī
Parameśvaraḥ
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Parjanyaḥ
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Prabhūtaḥ
Prabhuḥ
Prabhuḥ
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Pragrahaḥ
Prajāgaraḥ
Prajāpatiḥ
Prajāpatiḥ
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Prakāśaṇaḥ
Pramāṇam

Pramāṇam
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Praṇavaḥ
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Prapitāmadhaḥ
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Pratāpanaḥ
Pratardanaḥ
Prathitaḥ
Pratiṣṭhitaḥ
Pratyayaḥ
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Priyārhaḥ
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Purandaraḥ
Purujit
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Puṣpahāsaḥ
Puṣṭaḥ
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Ratnanābhaḥ
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Raviḥ
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Riddhaha
Rituḥ
Rohita
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Rudrā
Sādhuḥ
Sākṣī
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Sāma Gāyanah
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Śāntiḥ
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Śāsvata-Sthiraḥ
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Sātvatām-patiḥ
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Śabdātigaḥ
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Sadā yogī
Sadbhūtiḥ
Sadgatiḥ
Sagaḥ
Sahaḥ
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Sahasrārciḥ
Sahasra-jit
Sahasra-mūrdhā
Sahasrapāt
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Sahiṣṇuḥ
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Sambhavāḥ
Sambhuḥ
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Samīhanaḥ
Samīranaḥ
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Samvatsaraḥ
Samvṛtaḥ
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Sapta jīhvāḥ
Saptavāhanaḥ
Śarabhaḥ
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Saravarī karaḥ

Saravaśāstra bhritām varaḥ
Sarīrabhūta bhṛt
Śarīrabhrit
Śarma
Śarva praharaṇāyudhaḥ
Śarva vāgīsvareśvaraḥ
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Sarvāśunilayaḥ
Sarvadarśaṇaḥ
Sarvadarśī
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Sarvadṛkvyāsaḥ
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Sarvaḥ
Sarvaḥ
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Sarvataḥcakṣuḥ
Sarvavid Bhāṃuḥ
Sarvavij jayī
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Sarveśvaraḥ
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Satāmandaḥ
Satāṃgatiḥ
Satānanaḥ
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Śatrujit
Śatrutāpanaḥ
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Satyaḥ
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Savitā
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Siddhiḥ
Siddhi-Sādhanaḥ
Sikhandī
Simhaḥ
Simhaḥ
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Śiṣṭakṛt
Śiśiraha
Śivaḥ
Śivaḥ
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Somapaḥ
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Sūnyaḥ
Sūraḥ
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Sūrasenaḥ
Sūryaḥ
Sragvī
Sramānah
Sraṣṭā
Sraṣṭā
Śrī bibhāvạnaḥ
Śrī daḥ
Śrī dharaḥ
Śrī garbhaḥ
Śrī karaḥ
Śrī nidhiḥ
Śrī nivāsaḥ
Śrīmān
Śrīmān
Śrīmān
Śrīmān
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Śrīnivāsaḥ
Srīpatiḥ
Śrīśaḥ
Śrīvāsaḥ
Śrīvatsa-vakṣāḥ
Śreṣṭhāḥ
Śreyaḥ
Śṛṅgī
Śrutisāgaraḥ
Stava-priyaḥ

Stavyaḥ
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Sthavishthaḥ
Sthiraḥ
Sthūlaḥ
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Stotram
Stutiḥ
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Subhāṅgaḥ
Śubh-Ekṣaṇaḥ
Śubhujaḥ
Śuciḥ
Śuciḥ
Śuciśravaḥ
Sudarśaṇaḥ
Sudhānvā
Sughoṣaḥ
Suhṛt
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Sukhadaḥ
Sulabhaḥ
Sulocanaḥ
Sumedhāḥ
Sumukhaḥ
Sundaḥ
Sundaraḥ
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Surānandaḥ
Surārihā
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Sureśvaraḥ
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Survīraḥ
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Tarranaḥ
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Triloka eśaḥ
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Tvaṣṭā
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Uttaraḥ
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Vararohaḥ

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Vedavit
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Vikṣaraḥ
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Vīrajaḥ
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Vistāraḥ
Viśuddhāmā
Viśvātmā
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Viśvabhuk
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Viśvadhṛk
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Viśvayoniḥ
Viviktaḥ
Vṛddhātmā
Vṛkṣaḥ
Vṛṣākapiḥ
Vṛṣākṛtiḥ
Vṛṣābhākṣaḥ
Vṛṣabhaḥ
Vṛṣabhali
Vṛṣaḥ
Vṛṣakarmā
Vṛṣaparvā
Vṛṣapriyaḥ
Vroṣjājī
Vyādisaḥ
Vyāpī
Vyagraḥ
Vyakta-Rūpaḥ
Vyālaḥ
Vyāptaḥ
Vyavasāyaḥ
Vyavaṣṭhānaḥ
Yaduśreṣṭhaḥ
Yajña kṛt
Yajña patiḥ
Yajña sādhanaḥ
Yajña Vāhanaḥ
Yajñāgaḥ
Yajñāntakṛt
Yajñabhṛt
Yajñabhuk
Yajñaguhyam
Yajñaḥ
Yajñī
Yajvā
Yamaḥ

Yat
Yogaḥ
Yogavidām Netā
Yogī
Yogeśaḥ
Yugādi-kṛt
Yugāvartaḥ

## List of gems and characters

**Diamond** Diamond is found in eight different places. They are Himālayas, Mataṅga, territory Saurāṣṭra, Pauṇḍra, Kaliṅga, Kośala, Sauvīra and the banks of the river Venva. Diamonds found in the Himālayas region are slightly copper coloured, those found on the banks of the river Venva have the luster of the moon, those from Sauvīra land resemble blue lotus and cloud, diamonds found in Sauāṣṭra, are light copper coloured, those from Kaliṅga have the brilliant colour of gold, diamonds from Kośala are deep yellow in colour; diamonds from the Puṇḍra territory are dark blue and the diamonds found in Mataṅga land are not too deep yellow in colour. Idols of gods are prepared from diamonds of various colours. For different castes different colour in diamonds are assigned Diamonds are classified according to their colour.

| *Colour* | *Name of God* |
|---|---|
| Green diamonds | Viṣṇu |
| White diamonds | Varuṇa |
| Yellow diamonds | Indra |
| Brown diamonds | Agni |
| Blue diamonds | Yama |
| Copper coloured | Maruts |

**Pearls :** Pearls are found in lordly elephants, clouds, wild boars, shells, fishes, cobras, oysters and the bamboo's, pearls in oyster are more abundant. Pearls found in bamboo, elephants, whales and wild boars are usually devoid of luster though reputed to be auspicious. Of the eight varieties of pearls as the experts say those obtained from shells and temples of elephants are the poorest in quality. Pearls found in shells have the same colour as the central portion of shells. They have big tangles and weigh about a pala. Pearls from the temple of elephants have a slight yellowish colour without luster. The well known conch of Viṣṇu rendered yellow by its clash with Śāraṅga (the bow of Viṣṇu) and elephants of good breed are the sources of yellowish circular pearls devoid of luster. Small pearls are found in the mouth of the Pathina fish that usually frequent the middle of the vast ocean. They have the same colour as their back. Pearls obtained from the curved teeth of wild boars having the same colour as their sources are very rare and are prized like the divine boar. Pearls found in the joints of bamboo's resembling the hail stone in colour are very rare since these bamboo's grow only in those places which noble virtuous men frequent and not in wild forest. Pearls found from the hoods of cobras are perfectly round like fish and have brilliant colour and luster like a sword frequently sharpened and polished. The pearls found in eight places called Ceylon. 2. Gujarat. 3. Tāmraparṇa. 4. Pāraśava. 5. Paṇḍyahataka. 6. Hemāka. 7. Paralaukika. 8 Kaubera.

**Gem-Ruby :** Taking the blood of the mighty demon Bala, which contained seeds of excellent gems, the sun traversed the sky and shone blue like a sword. He was thwarted suddenly half way by Rāvaṇa king of Laṅkā, who appeared like another Rāhu, and was proud of his exploits such as the conquest of deities in battles many time before. Thereupon the sun dropped the blood in the excellent river whose banks were over grown with Areca palms and whose deep pools are constantly agitated by the beautiful thighs of the Simhala maidens. Thence forward the river became famous as Rāvaṇa Gaṅgā, since it acquired the same merits as the divine Gaṅgā. Ever since its banks are strewn over with precious gems during nights and they appear as though they are pierced by shafts of gold, blazing inside as well as outside. On the banks and waters rubies began to appear resembling. The colour of rubies are vermilion, red lotus, saffron, lakṣa juice, bandhuka flower, guṇja Indragopa, java flower blood, pomegranate seeds and the Kiṁśuka flower. Some of rubies of the brilliance of the fresh blown red lotus have a mixture of blue colour like that of Kusumbha, others have the luster of Aruṣkara and Kaṇṭakari flower and still others have the colour of Hiṅgula.

**Gems-Emerald** : Taking away the bile of the chief of demons. Bala Vāsuki the king of serpents was speeding across the sky as though he was cutting it into two. He appeared like a bridge of silver across the sky illumined by the gem on his head. Then Garuḍa began to attack the serpent king by his wings as if eager to destroy heaven and earth. Suddenly the serpent dropped it on the ridge of the excellent Maṇikya mountain, which is rendered fragrant by the Nalika forest and where Turuśka tree of good oozing juice grew abundantly. The fallen bile immediately after the fall crossed the mountain Māṇikya and reached the shore of the ocean near Rāma because of its faith in her and became the source of Marakaṭa. Garuḍa caught hold of some of the falling bile but became unconscious. He then let out the stuff through his nostrils. Emeralds that got their line and luster from the tender neck of parrots. Śirīśa flower back of the glow worm grassy plain, moss, kalhara, flower, grass blade and the wings of Garuḍa are auspicious. The place on the mountain where the bile let loose by the serpent chief fell is in accessible though endowed with all virtues.

**Gems-Sapphire :** Both the eyes of the demon Bala resplendent like the full blown lotus fell in a place where the Simhala maidens were busy culling the tender shoots and flowers of the creepers Lavali with their tender fingers resembling tender shoots. The marshy foreshore of the ocean hedged by the plant Ketaka on which waves from either side lash shines brilliantly due to the abundance of Sapphires.

**Gems-Lapis lazuli :** The test of Vaidūrya and Pusaprāga, Karketana and Bhīṣmaka was first expounded by Brahmā and then repeated by Vyāsa from the loud shout of the demon Bala resonant like the shout of the ocean agitated at the end of a Kalpa. Vaidūrya was produced. It is many colours and the brilliance of different colours is pleasing and delightful. Lapis lazuli has the colours of all gems available on the earth, beginning from ruby It is found in the Vidura and nearly frontiers of Kambhutika.

**Gems-Topaz :** From the particles of the skin of demon Bala that fell on the top of the Himālayas mountain Puṣparāga gems of great virtue have come up. A gem of this variety, yellowish Grey in colour, is called Padmarāga. If it is crimson yellow it is called Kaurṇadaka. A transparent variety slightly red and yellows is called Kasayaka. Slightly blue and white in colour, glossy and commendable is called Somanaka. That which is of deep red colour is indeed Padmarāga, if it is of deep blue colour, it is called Indranīla.

**Gems-Karketana :** The wind in his delight gathered together the nails of the king of demons Bala and scattered them amid clusters of lotuses. There after, Karketana which is prized very much in the world cropped up. The best variety of Karketana has the copper colour of blood, the yellowish tinge of the moon, and burning fiery brilliance of honey. The other variety of rough surface bluish white in colour is not approved of since it brings about evils such as sickness. Those Karketanas are very auspicious which are glossy, pure, of uniform reddish hue, of yellowish tinge, heavy of diverse colours and free from defects, such as Traṣa, cracks, snake-like scratches.

**Gems-Bhīṣmamaṇi :** The semen of the demon fell in the northern region of the Himālayas which became the source of the gems called Bhīṣma Bhīṣma stones white like Śaṅkha and lilies are lustrous. There are some Bhīṣma stones similar to a fairly big sized diamond. The man who wears a pure Bhīṣma stone with reverence and faith round his neck after setting it in gold acquires wealth.

**Gems –Pulaka :** The serpents publicly worshipped the chief demons Bala, in a famous place and scattered his claws over various holy mountains, and other places and in rivers flowing in the northern region. These famous Pulaka gems originated from those nails and claws in the territories Daśarṇa, Vāgadeva Mekala, Kalaga. They have the colour of red black berry, coillyrium, honey, and lotus stalk. They are brilliant like the musk deer, fire and the plantain tree. Pulakas of variegated colours of shell, lotus, honey bee and the sun plant, flowers free from scratches and lines and very holy and auspicious.

**Gems-Bloodstone** The fire god carried the features of the demon Bala and deposited the same in the low lying marshes of the river Narmadā. The blood-stone which is grey like the moon in the center of the purest type with the same merits as those of Sapphire. It is productive of prosperity and munificence, when boiled it assumes the colour of the lightning flash

**Gems-Crystal :** Balarāma exerted himself and scattered the fat of the demon Bala over the mountains Kaubera and Vindhya and the lands of Yavana. The crystals of different types originated therefrom as clear as the sky, having the brilliance of oil, white as lotus and others various colours. A gem destructive of sins.

**Gems-Coral :** Śeṣa carried the entrails of the demon Bala and deposited the same in Kerala and other places, there corals of great virtue are produced. The most important of them is the one colour like the blood of a hare, the Guñjā berry or the China rose. The foreign lands where corals abound are Sunilaka, Devaka and Romaka. Corals found there are of deep crimson colour. Corals found elsewhere are not so important. The coral of pleasing collar, soft and glossy, possessing deep crimson colour.

### *List of Narakas*

1. Raurava
2. Śukara
3. Rodha
4. Tālā
5. Viś
6. Mahājwālā
7. Lavaṇa
8. Vimohana
9. Rudhirandha
10. Vaitaraṇi
11. Kṛmiśa
12. Kṛmibhojana
13. Asipatravana
14. Kṛṣṇa
15. Lalbhakṣa
16. Dāruṇa
17. Puyavaha
18. Pāpa

## Characteristics of Śālagrāma

**Aniruddha** Stone is blue in colour, it has a long aperture at the top, it has three lines at the lateral aperture. It is circular shape. The Nārāyaṇa stone is black in colour with the form of Gadā in the middle, with the Cakra lines at the center that is lifted up. The stone called Narsiṁha has a stout chest and three dots.

**Pradyumna** The stone red in colour having the mark of a lotus in front, with two clearly defined ring like marks, is called Saṅkarṣaṇa. If it is yellow in colour with ring like marks not clearly defined it is called Pradyumna.

**Vasudeva** The Śālagrāma stone white in colour that has two ring like marks at the entrance is called Vasudeva.

**Trivikrama** Stone with ring like mark on the left and lines on the right and dark in colour.

**Hayagrīva** Hayāgrīva stone has a big aperture, a stout ring like mark and dark spots. That which has five lines in the form of a goad is Kaustubha stone.

**Vaikuṇṭha** Vaikuṇṭha stone is lustrous like a precious gem. It has a single ring like mark and a lotus. It is dark in colour. The Matsya stone is of great length in the form of a lotus with lines at the aperture.

**Kūrmamūrti** The Kūrmamūrti is blue in colour. It has three lines. It is stout and has dots. The stone called Kṛṣṇa depressed a the back and having circular curb.

**Brahmā** He Brahmā stone is of crimson colour. It has a small aperture. It has a long line and a ring like mark and a large lotus in the aperture.

**Lakṣmīnārāyaṇa** The stone that has one aparture with four ring like marks, which is bedecked with garlands of forest flowers. It has golden line in the form of cow's hoofs It is of the shape of a Kadamba flower.

**Sudaraśaṇa** The circular stone is marked with a single characteristics.

**Anantaka** The Anantaka stone is of various colours and forms with serpentine mark.

**Damodara** The Damodara stone is stout and of blue colour. In its middle there is a ring like mark of deep blue in colour.

**Vāmana** A stone is circular and short.

## List of Mahāpurāṇas with number of ślokas

| *Name of the Purāṇas* | *No. of ślokas* |
|---|---|
| 1. Brahma | 10000 |
| 2. Padma | 55000 |
| 3. Viṣṇu | 23000 |
| 4. Vāyu | 24000 |
| 5. Bhāgavata | 18000 |
| 6. Nārada | 25000 |
| 7. Mārkaṇḍeya | 9000 |
| 8. Agni | 10500 |
| 9. Bhaviśya | 14500 |
| 10. Brahmavaivarta | 18000 |
| 11. Liṅga | 11000 |
| 12. Varāha | 24000 |
| 13. Skanda | 81000 |
| 14. Vāmana | 10000 |
| 15. Kūrma | 17000 |
| 16. Matsya | 14000 |
| 17. Gaurḍa | 19000 |
| 18. Brahmāṇḍa | 12000 |

## The date and authorship of Bhāgavata Purāṇa

| | |
|---|---|
| 1. B.W. Colebrooke | 1300 A.D. |
| 2. R.G. Bhandarkar | 200 Years before Ananda |
| 3. S.N. Dasgupta | 1000 A.D. |
| 4. S. Radhakrishnan | 900 A.D. |
| 5. J.N. Farquhar | 900 A.D. |
| 6. Eliot | 800 A.D. |
| 7. D.S. Śāstri | 825 A.D. |
| 8. B.N.K. Sharma | 800 A.D. |
| 9. A.N. Ray | 550 A.D. |
| 10. Hazra | 600 A.D. |
| 11. Dīkṣitar | 900 A.D. |
| 12. R.N. Vyāsa | 900 A.D. |
| 13. S.D. Gyāni | 200 A.D. |

## List of Nether world

**Atala** The well known palace of the lord of the asuras Namuci, the enemy of Indra is in the first nether–world. The following abodes too are in the first nether world viz the abode of Mahānāda, the city of sanakukarṇa, the palace of Kabandha, Niṣkulada's town fully inhabited by delighted people, the abode of the demon Bhīma, the abode of Śūladanta, the city of Lohitakṣas and Kaliṅgas, the town of Svapada, the city of Dhanañjaya and of the noble souled Nagendra, the city of Kālīya, the serpent and that of Kauśika. Thus it should be known that there are thousands of cities of the serpents, Dānavas and Rākṣasas in the first nether world with black soil.

**Sutala** In the second nether-world Sutala, are the abodes of the following, the city of the first lord of the Daitya and Rākṣasas (i. e) of Mahājambha. the palace of Hayagrīva, Kṛṣṇa and Nikumbha, the city of the Daitya named Śaṅkha and that of Gomuka, the abode of the demons Nīla, Megha and Kathana, the abode of Kukupāda and that of Mahoṣṇīśa, the city of Takṣasa, the noble souled son of Kadru. Thousand of cities belonging to the serpents, Dānavas and the Rākṣasas in the second nether world of pale white coloured soil.

**Talātala** In the third-nether world is the well known city of the noble souled, Prahlāda, Anuhrada and Angimukha, the city of named Tāraka, the city of Triśīras, the city of Śiśumāra, the city of Tripura, the demon Pūrañjana's city full of commotion, due to the gay, well nourished people, the palace of Cyavana the Rākṣasa, the city of Kumbhila and Khara the leading Rākṣasas, the city of the ruthless Vīradha with fire emitting mouth, the city of the Hemāka the serpent as well as that of Paṇḍuraka, the city of Maṇināga, the palace of

Kapila, the palace of Nandaka the lord of the serpents, and that of Visalaksa. Thus there are thousand of cities of the serpents, Dānavas and Rākṣasas with blue soil.

**Tala** In the fourth nether-world is the city of Kālanemi the lion among Daityas, that of the noble souled Gajakarṇa, the city of Kuñjara, the vast and extensive city of Sumālī the leading Rākṣasa, the abode of Muñja, Lokanātha and Vṛkavaktra and the city of Vainateya, that extends to many yojanas and that is crowded with many birds. All these are in the fourth nether-world

**Mahātala** In the fifth nether-world that is covered with sand and full of gravel is the intelligent Virocana, the lion among Daityas, the abodes of Vaidyuta, Agni Jāhvā and that of Hiraṇyākṣa, the city of the intelligent Vidyujihvā the lord of the Rākṣasa, the city of Sahamega, that of Mālin, the leading Rākṣasa, the city of the serpent Kirmira, and those of Svastikā and Jaya. Thus there are thousand cities of the serpents Dānavas and the Rākṣasa in the fifth nether-world full of gravel.

**Rasātala** In the sixth nether-world is the excellent city of Kesari, the lord of the Daityas, the cities of Suparvan, Pulomān and Mahīṣa, and the city of the noble souled Sureśa, the leading Rākṣasa. It is there that Sataśirā the son of Surama lives joyfully. The king of serpents named Vāsuki, the affluent and glorious, friend of Mahendra. Thus there are thousands of cities of the serpents, Dānavas and the Rākṣasas in the famous sixth netherworld Rasātala, with rock ground.

**Pātāla** It should be known that the city of Bali is in the seventh and the last nether-world Pātāla. It is beyond every world. It is gay and full of men and women. It is full of Asuras, serpents and the happy and joyous enemies of the Devas. There itself is the great city of Mucukunda, the Daitya. It is teeming with in numerable great cities of Daityas full of bustle and commotion, thousands of the brilliant cities of the Daityas and the Dānavas and the many flouring abodes of the Rākṣasas.

## List of Purāṇas

1. Vāyu purāṇa
2. Brahmāṇḍa purāṇa
3. Mārkaṇḍeya purāṇa
4. Viṣṇu purāṇa
5. Matsya purāṇa
6. Bhāgavata purāṇa
7. Kūrma purāṇa
8. Vāmana purāṇa
9. Liṅga purāṇa
10. Varāha purāṇa
11. Padma purāṇa
12. Nāradīya purāṇa
13. Agni purāṇa
14. Garuḍa purāṇa
15. Brahma purāṇa
16. Skanda purāṇa
17. Brahmavaivarta purāṇa
18. Bhaviṣya purāṇa

## Upapurāṇas

1. Adya
2. Narasiṁha
3. Skanda
4. Śivadharma
5. Durvasāsokta
6. Nāradīya
7. Kapila
8. Vāmana
9. Uṣaṇaśerita
10. Brahmāṇḍa
11. Varuṇa
12. Kālikā
13. Maheśvara
14. Samba
15. Saura
16. Parāśarokta
17. Marīca
18. Bhagava
19. Ekamra purāṇa
20. Līlāvatī purāṇa
21. Ekapada purāṇa
22. Nandīkeśvara purāṇa
23. Prabhāśaka purāṇa
24. Akhetaka purāṇa
25. Bṛhannandī purāṇa

## Śākta upa-purāṇas

26. Devī purāṇa
27. Kālikā purāṇa
28. Mahā Bhāgavata
29. Devī Bhāgavata
30. Bhagavatī purāṇa
31. Caṇḍī Purāṇa
32. Satī purāṇa

## Śaiva upa-purāṇa

33. Saura purāṇa
34. Śivadharma purāṇa
35. Śivadharmottara purāṇa
36. Śiva rahasya purāṇa
37. Ekamra purāṇa
38. Parāśara purāṇa
39. Vasiṣṭha liṅga purāṇa
40. Vikhyāda purāṇa

## Gāṇapatya Upa-purāṇas

41. Gaṇeśa purāṇa
42. Mudgala purāṇa

## Miscellaneous Upa-purāṇas

43. Ātma purāṇa
44. Bhūgola purāṇa
45. Brahmavaivarta purāṇa
46. Brahma nārada purāṇa
47. Jaimini-purāṇa
48. Kānyaka purāṇa
49. Kapila purāṇa
50. Kedāra purāṇa
51. Laghu Bhāgavatāmṛta purāṇa
52. Mānava purāṇa
53. Mārīca Purāṇa
54. Nīlamata purāṇa
55. Vasiṣṭhottara purāṇa
56. Yuga purāṇa
57. Śrīya purāṇa
58. Periyā purāṇa

## Miscellaneous Upa-purāṇas—Lost

59. Āditya purāṇa
60. Akhetaka purāṇa
61. Aṅgirasa purāṇa
62. Auśaṇasa purāṇa
63. Bārhaspatya purāṇa
64. Bhāgavata purāṇa
65. Brahmāṇḍa Purāṇa
66. Bṛhad ausāṇasa purāṇa
67. Bṛhad vāmana purāṇa

## Upa-purāṇas

**Ādi Upapurāṇa** Purāṇa which belongs to Vaiṣṇava purāṇa and it may be written earlier than 1200 A.D.

**Bhagavatī Upapurāṇa** These purāṇa has minor importance and no writer of smṛti or any other works found to show knowledge of this purāṇa.

**Bhargava Upapurāṇa** Purāṇa which belongs to Vaiṣṇava purāṇa and it may be written earlier than 1200 A.D.

**Bhaviṣyottara Upapurāṇa** The Bhaviṣyottara purāṇa, though printed in the Venkaṭeśvara edition of the Bhaviṣya purāṇa as forming its last part, is really a distinct and independent Upapurāṇas of wide recognition. It is a loose collection of materials taken from various sources, has very little of the five characteristics of a purāṇa and is practically a work on vows, festivals and donations, which offer an interesting study from the sociological and religious points of view. It is composed between 700 to 800 century A.D.

**Bṛhaddharma Upapurāṇa** Purāṇa which is written in Bengal during the latter half of the 13th century. It names the thirty six mixed castes of Bengal with their respective professions, accounts for their origin, describes many of the popular rites and festivals, and contains very valuable materials for the reconstruction of the social and religious history of Bengal.

**Caṇḍī Upapurāṇa** These purāṇa has minor importance and no writer of smṛti or any other works found to show knowledge of this purāṇa.

**Devī Upapurāṇa** The Devī Upapurāṇa as we have it now, is only a part of the original work, which must have been a much bigger one. It is one of the most important of the Śākta Upapurāṇas and deals mainly with the exploits and worship of Devī, who though begin the primordial and pre-eminent energy, incarnated herself as Vindhyavāsinī on the Vindhya hills. It contains various interesting stories and records important information about the following different incarnations of Devī and her original nature, her relationships, Śaivism, Vaiṣṇavism, Brāhmaism, and Gaṇapatyaism, warfare, the construction of towns, and forts the means of their protection, the different Vedic schools the Upavedas, Aṅgas, and Upāṅagas, the science of medicine, manuscripts and the method of their copying, the scripts and materials to be used for the purpose, the characteristics of the scribes, the method of making gifts to these holy place, different kinds of gifts, customs and usage, and son on. It is composed during middle of 7th century A.D.

**Devībhāgavata Upapurāṇa** The Devī bhāgavata Upapurāṇa, though work of the eleventh or twelfth century A.D. claims to be the real Bhāgavata purāṇa and includes the Vaiṣṇava Bhāgavata among the Upapurāṇas. But it really is an Upapurāṇa adapted carefully by its author to the description of the Bhāgavata purāṇa contained in the Matsya, Agni, Skanda and other Purāṇas. It conceives of a central goddess named Devī Śrībhuvaneśvarī, who is a maiden having four hands and three eyes and living in a region called Maṇīdvīpa. She holds a noose and a goad in two of her hands, and assures granting boon and safety with the other two. In her supreme state she is identical with Parabrahman and Paramātman, but in creation she takes to the guṇas, and divides herself in to Puruṣa and Prakṛti, and it is she who appears as Durgā, Gaṅgā and others for accomplishing different subjects. The Devī Bhāgavata lays special stress on bhakti as a means of realizing Devī and task jñāna to be the same as bhakti in its highest state.

**Dharma Upapurāṇa** Purāṇa that belongs to Vaiṣṇava purāṇa and it may be written earlier than 1200 A.D.

**Ekamra Upapurāṇa** The Ekamra Upapurāṇa, which is a fairly big work on the praise of Ekamra kṣetra in Orissa, calls itself a Saṁhitā of 6000 verses, and has Sanatakumāra as the speaker. It belongs to the Āgamic Pāśupatas, refers to a Śiva Saṁhitā, the Āgamas and the Śiva tantras and regards the Śivadharmottara as an authoritative work on Śiva yoga. Internal and external evidences show that it was written in the 10th or 11th century A.D.

**Gaṇeśa Upapurāṇa** Purāṇa which narrates the glory of Gaṇeśa and contains important materials for the study of the growth of the sect as well as its deity. The internal and external evidences show that it was written between A.D. 1100 and 1400.

**Kālikā Upapurāṇa** The Kālikā Upapurāṇa which was written somewhere in, or very near about Kāmarūpa in Assam, is regarded as one of the most authoritative works by the comparatively late Nibandha writers especially as regards Śakti worship. It deals with the exploits and worship of Kālī, who is primarily the Yoganidrā and Māyā of Viṣṇu, but who later became the wife of Śiva as Sati, daughter of Dakṣa, and Kālī or Kālikā, daughter of Himāvat for the good of the world, and in connection with these topics it narrates many interesting stories and introduces chapters on the mountains, rivers, and holy places of Kāmarūpa, duties and conduct of kings, construction of forts, manners and customs and so on. The Upapurāṇa was written not later than A.D. 1100 and most probably in the tenth or eleventh century, and it contains valuable materials for the study of the social, religious and even political history of Kāmarūpa.

**Kālki Upapurāṇa** Purāṇa which belongs to Vaiṣṇava purāṇa and it may be written earlier than 1200 A.D.

**Kriyāyogasāra Upapurāṇa** The Kriyāyogasāra which is included in the list of Upapurāṇas given in Bṛhaddharma Purāṇa, conceives of Mahāviṣṇu as identical with Paramātman, and recommends the study of the Bhāgavata Purāṇa. It advocates bhakti, lays special stress on dāsya bhakti, and describes Kriyāyoga, yoga by work, which it takes to consists of worship of Gaṅgā, Śrī, and Viṣṇu, 2. donaiton, 3. devotion to Brāhmaṇas, 4. observance of the ekādaśī vrata, 5. regard the Bhakti trees and tulasī plants, and 6. hospitality to guests. It may be composed towards the end of 9th century A.D.

**Mahābhāgavata Upapurāṇa** The Mahābhāgavata Upapurāṇa which is distinct from the Bhāgavata Mahāpurāṇa, advocates Śaktism with a Śaiva tendency. It conceives Kālī as Parabrahman as well as the wife and Śakti of Śiva and narrates many interesting and to some extent peculiar stories, such as those of Kālī's exploits as Satī, Pārvatī, Gaṅgā, Kṛṣṇā, her appearance as the ten Mahāvidyās, her worship by Rāma for killing Rāvaṇa and son on.

**Mudgala Upapurāṇa** It is also known as Maudgala purāṇa and it deals with the incarnation of Lord Gaṇeśa. They were Vakratuṇḍa, Ekadanta, Mahodara, Gajānana, Lambodara, Vikata, Vighnarāja, Dhumravarṇa and Yoga. It has imbibed tantric influence, and speaks of thirty-two forms of Gaṇapati, where as the Śarada Tila and the Gaṇeśa Purāṇa mention fifty-one and fifty-six respectively. It is probable that this work was written between 900 and 1100 A.D.

**Puruṣottama Upapurāṇa** Purāṇa which belongs to Vaiṣṇava purāṇa and it may be written earlier than 1200 A.D.

**Satī Upapurāṇa** These purāṇa has minor importance and no writer of smṛti or any other works found to show knowledge of this purāṇa.

**Saura Upapurāṇa** Although chapters and extracts on sun worship occur in some of the Purāṇa and Upapurāṇas, it is only the Sāmba purāṇa, which deals exclusively with the reformed cult of the sun by way of narrating the interesting story of Sāmba's establishing an image of the sun at Sambapura in Mitravana, and settling eighteen families of Magi priests brought by him from Śakadvīpa for the regular worship of the image. This purāṇa may be composed in the beginning of 500 century A.D.

**Shrīrapurāṇa** Shrīra Upapurāṇa which was written in Tamil by Umaru polavar. This purāṇa discuss about the life history of God Allaha.

**Śiva Upapurāṇa** The Śiva Upapurāṇa is a voluminous work dealing with Śaiva philosophy, myths and rituals and contains very little of the principal characteristics of a Mahāpurāṇa besides the six or seven saṁhitās constituting its printed edition, there are a few more which can be ascribed to it and among them are Īśāna saṁhitā, Īśvara saṁhitā and Sūrya Saṁhitā. The Mānavī saṁhitā that also claims to belong to the Śiva Purāṇa, is most probably a work of Bengal. According to the Bengal tradition as known the Bengal manuscripts, the Śiva Upapurāṇa consists of two parts, the first having the same text as that of the Sanatkumāra saṁhitā and these consisting invariably of 36 chapters in the Bengal manuscripts. A thorough examination of the present Śiva Upapurāṇa shows that the part, now going under the title Sanatkumāra saṁhitā, is the original Śiva Purāṇa, and that it was written by a pre Vedic Pāśupata of Bengal during the eighth century A.D. With spread of Āgamic Śaivism in later days an Āgamic Śaiva, most probably of southern India, wrote, in the 9th or 10th century A.D. Śiva Upapurāṇa in two parts which are now found to constitute the Vāyavīya saṁhitā. He intended that this new work might popularize his reformed views by competing successfully with the Vāyu Purāṇa and also occupying the importance of this Purāṇa's place. The Āgamic Śaivas did not stop here. They went on writing new works, all bearing the title Śiva purāṇa in the body of their texts, from different parts of India and tried to popularize their own views through them. The Āgamic Pāśupatas also wrote new works known as Śiva purāṇa with the same object. All these isolated Śiva purāṇas could not be allowed to remain separate and weaken the claim of the Śiva purāṇa to the position of a Mahāpurāṇa by creating a confusion in the minds of the people, so they were put together, most probably by an Āgamic Śaiva, and taken to be so many Saṁhitās of the Śiva purāṇa, and the theory was propounded that the Śiva purāṇa consisted of 12 saṁhitās and one lac of verses. But curiously enough the Sanatkumāra saṁhitā, which precedes all the other saṁhitās, in date, was included neither in the list of twelve Saṁhitās nor in that of seven as given in the Bombay edition, most probably because of its prominently pro-Vedic characters. This exclusion, however, did not discourage the Pāśupatas of Bengal. With the spread of Āgamaic influence they wrote the second part and attached it to their original Śiva Purāṇa in order that the complete Śiva purāṇa thus created, might have as much claim to the position of a Mahāpurāṇa, as the Vāyu purāṇa and the Vāyavīya saṁhitā.

**Śivadharma Upapurāṇa** The Śivadharma, which is a Śāstra according to itself as well as to the Bhaviṣya Purāṇa, came to be recognized as an Upapurāṇa, and was included in almost all the list of eighteen Upapurāṇas. It is a short treatise of twelve chapters, in which Nandīkeśvara reports to Santatkumāra which Śiva said to Pārvatī and Kārttikeya on the following topics, origin and worship of the Phallic emblem of Śiva, construction of temples for the deity, offer of tridents and other things to him, making gifts for his pleasure, fasting on days, sacred to him, duties of Śiva worshippers, and so on. It describes the Vedic rites as begin highly expensive and tiresome and extols the various acts of service to Śiva. It is an early work of the Pro-vedic Pāśupatas who compiled it between A.D. 200 and 500.

**Śivadharmottara Upapurāṇa** Like the Śivadharma, the Śivadharmottara also belongs to the pro-Vedic Pāśupatas. It consists of 12 chapters, in which Skanda speaks to Agasti on the following topics: various duties of the Śiva worshippers, imparting of knowledge to the devotees of Śiva, making donations to worthy recipients, sins and the sufferings of sinners, rebirth, attainment of knowledge of Śiva, practice of Śiva yoga, and son on. It has been mentioned in the Ekamra Purāṇa and drawn upon by Aparaka, Hemādrī, Mādhavācārya and a few others. The internal and external evidences show that it was composed between A.D. 700 and 800.

**Viṣṇudharma Upapurāṇa** The Viṣṇudharma Upapurāṇa originally known as Śāstras and it was much later it was recognized as Upapurāṇa because of their Purāṇic characters. According to tradition as well as to the Viṣṇudharmottara constitute one complete work known by the general tittle Viṣṇudharma, and it was most probably for this reason that Alberuni took both these works to be one and made citations from the Viṣṇudharmottara under the name Viṣṇudharma. The Viṣṇudharma which has been mentioned as a Śāstra in the Bhaviṣya purāṇa is a voluminous work, dealing mainly with Vaiṣṇava philosophy and rituals. It also contains a few chapters on political administration, some on the duties of women, and a good number of myths and legends. Although it is an important work frequently drawn upon by the Smṛti writers such as Apararka, Jīmutavāhana, Ballālasena, Devāna Bhaṭṭa and Hemādrī, it has not yet been printed. From internal and external evidence it appears that the work was compiled some time during the third century A.D. with the definite intention of spreading the Vaiṣṇava faith as against the heresies, especially Buddhism.

**Viṣṇudharmottara Upapurāṇa** The Viṣṇudharmottara Upapurāṇa which is the most important and interesting in the whole range of the Upapurāṇa literature, is an extensive and encyclopaedia work, not only containing stories, myths, and legends, but also dealing with cosmology and cosmogony, geography, astronomy, and astrology, division of time, pacification of unfavorable planets, and stars, omens, and portents, genealogies, manners and customs, marriage, proper conducts and duties of women, penances, results of actions, rules about devotional vows and funeral ceremonies. It is composed between 400 to 500 A.D. either in Kashmir or in the northern most part of the Panjab.

## List of Yoga-Vasiṣṭha Books

| *Author's name* | *Name of the book* |
|---|---|
| Advayaraṇya | Vasiṣṭha Rāmāyaṇa candrikā |
| Anandabodhendra Sarasvatī | Tātparya prakāśa |
| Mādhava Sarasvatī | Yoga Vasiṣṭha tātparya saṁgraha |
| Gauḍa abhinanda | Bṛhad Yoga Vasiṣṭha |

| | |
|---|---|
| Gauḍa abhinanda | Laghu Jñāna Vasiṣṭha |
| Gauḍa abhinanda | Yoga Vasiṣṭha śloka |
| Gauḍa abhinanda | Yoga Vasiṣṭha sāra |
| Gauḍa abhinanda | Yoga Vasiṣṭha sāra-samgraha |
| Pūrṇānanda | Yoga Vasiṣṭha |
| Mahīdhara | Yoga Vasiṣṭha |
| Śivaprasad Bhaṭṭācārya | Yoga Vasiṣṭha Rāmāyaṇa |

### List of Gītās

1. Utathya Gītā
2. Vāmadeva Gītā
3. Arṣabha Gītā
4. Ṣadaja Gītā
5. Sampaka Gītā
6. Maṇki Gītā
7. Bodhya Gītā
8. Vicakhṇu Gītā
9. Hārīta Gītā
10. Vṛtra Gītā
11. Pārāśara Gītā
12. Haṁsa Gītā
13. Brahma Gītā
14. Aṇu Gītā
15. Brāhmaṇa Gītā
16. Kapila Gītās
17. Haṁsa Gītā
18. Bhikṣu Gītā
19. Devī Gītā
20. Gaṅgeśa Gītā
21. Brahmā Gītās
22. Suta Gītā
23. Yama Gītā
24. Śiva Gītā
25. Rāũama Gītās
26. Sūrya Gītā
27. Vasiṣṭha Gītā
28. Aṣṭavakra Gītā
29. Avadhūta Gītā
30. Uttara Gītā
31. Pāṇḍava Gītā
32. Īśvara Gītā
33. Hari Gītā
34. Vyāsa Gītā

**Sūrya Gītā** The teachings of the Sūrya Gītā are similar to those of the Rāma Gītā. Whereas in the Rāma Gītā the immanent divine is Rāma, here it is Śiva, the philosophy taught is thus Śivadvaita. Mukti is attained by the combined practice of Jñāna, Karma and Upāsanā. He who abandons one or other of these will fall off from the path. It makes mention of Śaiva and Vaiṣṇava Visiṣṭadvaita. The first two chapters of the work are introductory Brahmā asks Dakṣiṇāmūrti to explain how this world of sense experience has come out of the supersensual, impersonal first cause, Brāhmaṇa. Dakṣiṇāmūrti reproduces the dialogue between Aruṇa and Sūrya. Aruṇa asks Sūrya to explain to him the evolution as well as the involution of this unvierse of experience. The answer shortly is this. This universe of experience is the result of the deeds of the Jīva. The uyavahārika saṁsārin is the Jīva who performs good and bad actions. The Pratonjasola saṁsārin is Īśvara. The

Parabrahma who is the ultimate cause of these samsārins and their saṁsāra is a saṁsārin. Good and bad actions are actuated by good and bad vāsanās and saṁskāras. As long as deeds are performed, the saṁsāra will persist for the doer, and they are of five kinds Tantrika, Paurāṇika, samarta, Vaidika and Aupaniṣads.

**Brahma Gītā** Explain the Advaita Vedānta. The first two of these are found in the Skanda purna and are not modelled on the Bhagavad Gītā. They treat about the ultimate reality styled as Śiva, the one without a second.

**Vasiṣṭha Gītā** Explain the Advaita Vedānta.

**Yogavasiṣṭha Gītā** Explain the Advaita Vedānta.

**Yama Gītā** Glorify Viṣṇu of his Upāsanā and Pūjā.

**Suta Gītā** Glorify Suta of his Upāsanā and Pūjā.

**Kapila Gītā** It discuss about Haṭha yoga.

**Rāma Gītā** The Rāma Gītā of the Adhyātma Rāmāyaṇa propunds the perennial philosophy of Advaita Vedānta as expounded by Śaṅkarācārya, stressing Brāhmaṇa as the absolute relaity, nescience as the root of transmigratory existence, and knowledge born of the text.

**Devī Gītā** The Devī Gītā is a dialogue in nine chapters between Devī Pārvatī and her father Himāvat.

**Gaṇeśa Gītā** The Gaṇeśa Gītā is a dialogue in eleven chapters between king Vareṇya and Gaṇeśa.

**Śiva Gītā** It consists of sixteen chapters. The first chapter recites the guru paramparā. Chapters two and three stage from a dialogue between Rāma and his chosen deity Śiva. Agastya asks him what he is sorrowing over, the body called Sītā or the Jīva Sītā. If it is the body that he is sorrowing over, the body called Sītā or the body is made up of perishable susbtance, so there is no point in sorrowing over that which must of necessity perish. If it is the Jiva he must realize so there is no point in sorrowing over it being eternal. Agastya thus propounds to Rāma the Advaita Vedānta doctrie as expounded by Śaṅkarācārya. Rāma asks Agastya how he is to disbelieve the universe of actual experience. Agastya then initiates Rāma into Śiva dakṣa and advises him to propitiate Śiva and to get from Śiva the solution of the problem. Chapters four and five state how Rāma worship Śiva and gets a vision of the origin, sustenance, and destruction of this empirical universe, Ethat he has already killed Rāvaṇa and other evil doers, or in other words the eveil doers have been killed by their own evil doings, and that Rāma can easily kill Rāvaṇa by being the proximate cause of it. Śiva quote seveal Upaniṣadic texts and retails more or less the vibhūtis given in chapters nine and ten of the Bhāgavata Gītā. This is the subject of chapter six and the next one describes the unviersal from the Śiva as seen by Rāma. Chapter eight Śiva answers how the bodies of creatures are developed. Chapter ten deals with the svarūpa, intrinsic nature of the Jīva. The details given are in consonance with th eteahchings of Advaita Vedānta, the indivudal soul is really the same as Brāhmaṇand transcends the senses and the intellect. Chapter eleven deals with the journey of the conditioned Jīva after death, taking either of the two paths, beginning with the flame or with smoke, leading respectively to gradual liberation to this earth, through Candraloka the world of the moon. Chapter twelve says that the worhsip of Śiva has to be done both as the supreme deity and as the immanent diety. Chapter eight speaks of the nature of mukti. Chapter fourteen speaks of the five sheaths and explains how they have to be differentiated, subordinated to, and distinguished from, the Ātman by discrimination and dispassion. Chapter fifteen explains the essential of Bhakti. Chapter sixteen describes the person competent to learn and practice these teachings.

**Vṛtra Gītā** The Jīva which attains the permanent state only by gaining the knowledge of the reality and glory of Viṣṇu by the practice of sense control.

**Parāśara Gītā** The main idealogy that dharma leads to mokṣa. In order to practise dharma the mind must be made pure,, powerful and steady by associating always with good men and noticing only the good points.

**Haṁsa Gītā** Hamsagītā teaches the necessity of developing the qualtiies of truthfulness, self control, forbearance and forgiveness in order to get a firm grasp of the nature of the ultimate reality.

**Hārīta Gītā** Hārīta Gītā contains the rules of conduct to be observed bysannyāsin.

**Vicakhṇu Gītā** Vicakhṇu Gītā condemns the killing of animals under the pretence of Yajñas.

**Bodhya Gītā** The Bodhya Gītā gives examples of person who gave up desire and attained bliss.

**Manki Gītā** Manki Gītā developed the mentality and renounced all desires and attained the bliss of Brahman.

**Ṛṣabha Gītā** It emphasizes the abandonment of greed and avarice.

**Ṣaḍaja Gītā** It emphasizes the wealth of man, by means of self control, learning, sincere and intense concentration on the work on the hand, renunciation of all selfishness, faith in the teachings of the śāstras and gurus, work done without attachment and for the good of the world, forgiveness and forbearance, a clean mind free from all bias and prejudice, kindness and sympathy to all beings, truthfulnes and self control.

**Utathya Gītā** The text Utathya Gītā woven in the observance and practice of dharma.

**Vāmadeva Gītā** It deals with the rāja dharma.

**Sampaka Gītā** Sampaka Gītā tells that one should not be elated by successes nor depressed by failures. Possession of wealth leads to pride and conceit, and loss of wealth prompts one to aquire it by all foul means. Renunciating verily leads to bliss.

**Aṇu Gītā** The longest and the most prominent of the Gītās in the Mahābhārata are the Aṇu Gītā and the Brāhmaṇa Gītā. They emphasize the pre-eminence of the Bhāgavata Gītā by saying that it is quite sufficient to enable one to realize the ultimate reality. The Aṇu Gītā suggests that the teachings contained in it are in accordance with those of Gītā. The goal it sets forth is freedom from the cycle of birth, decay and death.

## List of Law Books

**Manu** The present metrical code in 12 books and 2704 ślokas, was probably compiled in the 3rd or 2nd century B.C. It deals with all the question of human interest. The end of it is the attainment of spiritual wisdom and salvation.

**Atri** His code is in 391 ślokas, 4 orders of life rules of purity and atonment are described, mentions rites, earth work, 6 duties of Brāhmaṇas, worship of Gadādhara at Gayā, bathing in the Gaṅgeśa, Satism, sale of daughters is a great sin.

**Viṣṇu** It is written in poetyr, prose and aphorism. Of its 100 chapters, the Ist was added much later. It is generally deemed of high antiquity.

**Hārīta** It was first in sūtra form, then in the present metrical version much later in 7 chapters and 194 ślokas. The superiority of the worship of Narasiṁha a god is maintained. This is regarded as another ancient work, it is often mentioned by Baudhāyana, Vasiṣta and Āpastamba.

**Yājñavalkya** The author of this script is a priest to the renowed King Janaka of Mithilā. Its 3 chapters run over 12000 ślokas.

**Uśaṇas** The code has 9 chapters and 620 ślokas. It discusses the rules of purity, śraddhā, propriety of food, atoment.

**Aṅgīras** The present book in 72 ślokas in modern. Atonment and female duties are well set forth.

**Śaṅkha** It is in 18 chapters and 314 ślokas. Part of 11th and 12th chapters are in prose. Duties of the 4 castes were discussed in this book.

**Vyāsa** The work in 4 chapters and 241 ślokas is thought to be most recent. Daily duties, domestic ceremonies, merits of charity were discussed in this script.

**Parāśara** The present work in 12 chapters and 599 ślokas is declared modern by scholars. Some say that he favoured the remarriage of widows, but as he speaks of a widow's pure austerities or Satīsm.

**Bṛhaspati** The present work consists of 80 ślokas, a modern one, is done into English by Dr. Jolly. Gift is said to be of great merit.

**Kātyāyana** Kātyāyana is said to be Gobhila's son. His 29 chapter in over 500 ślokas, completed his father's Gṛhya sūtras. Parts of the 12th and the 14th chapters are written in prose. Śraddhā and good manners engage several chapters. Worship of Gaṇeśa and Mātrikā are recommended first of all rites.

**Samvarta** It is in 277 ślokas. It deals with the duties of the 4 orders of life, propriety of food, atonment, charity of food and drink.

**Āpastamba** The modern metrical work is in 10 chapters and 183 ślokas

**Yama** Its present form, only in 78 chapters.

**Vasiṣṭha** The present work in 21 chapters, is in prose and verse.

**Śatatapa** The present work in 6 chaptes and 231 ślokas is said to be the most recent. The first two chapters are given the rules for the worship of Brahmā, Viṣṇu, Yama, Vasudeva, Kṛṣṇa, Aśvini, Kubera, Indra, and Sarasvatī.

**Gautama** It has 29 chapters, all in prose. The present work is written in imitation of the ancient, Gautama sūtra.

**Dakṣa** The work comparatively modern has 7 chapters and 211 ślokas. It speaks of a house holder's duty

**Likhita** The present work, modern is in 92 ślokas.

## Council of medical experts held at Himāvat

Bhāradvāja
Aṅgiras
Garga
Mārīcī
Bhṛgu
Bhārgava
Pulastya
Agasti
Asita
Vasiṣṭha
Parāśara
Hārīta
Gotama

Sāṅkhya
Maitreya
Chyavana
Jamadagni
Gārgya
Kaśyapa
Nārada
Vāmadeva
Mārkaṇḍeya
Kapiṣṭhala
Śāṇḍilya
Kauṇḍinya
Sakuneya

Śaunaka
Āśvalāyana
Saṅkṛti
Viśvāmitra
Parīkṣita
Devala
Gālava
Dhaumya
Kapya
Kātyāyana
Kankayana
Vaijavapa
Kuṣika

Vādarāyaṇi
Hirṇyākṣa
Lokākṣī
Saraloma
Gobhila
Vaikhānasa
Vālakhila
Punarvasu
Medhātithi

## List of Rāmāyaṇa

| *Author's name* | *Name of Book* | *Language* | *Date* |
|---|---|---|---|
| Durgābar | Gītī Rāmāyaṇa | Assamee | 14 A.D |
| Mādhavadeva | Rāma vijaya | Assamee | 14 A.D |
| Raghunātha | Kathā Rāmāyaṇa | Assamee | 14 A.D |
| Bholānāthdas | Sītā-haraṇa- kāvya | Assamee | 14 A.D |
| Nityānanda | Rāmāyaṇa | Bengali | 17 A.D |

| | | | |
|---|---|---|---|
| Śivacandra sen | Rāmāyaṇa | Bengali | 17 A.D |
| Kavicandra | Aṅgada Raibar | Bengali | 18 A.D |
| Candravati | Rāmāyaṇa | Bengali | 18 A.D |
| Madhusūdandatta | Meghānada-vadha-kavya | Bengali | 18 A.D |
| Girish Chandra Ghosa | Rāvaṇa-vadha | Bengali | 18 A.D |
| | Sītār vanavāsa | Bengali | 18 A.D |
| | Sītār vivāha | Bengali | 18 A.D |
| Rajaśekhara | Vālmīki Rāmāyaṇa | Bengali | 18 A.D |
| Madhusudan Datt | Meghnādvakhavya | Bengali | 19 A.D |
| Krittivasa | Rāmāyaṇa | Bengali | 17 A.D |
| Author not known | Ram-kerti | Cambodian | |
| Author not known | Anamajātakam | Chinese | 3 A. D |
| Author not known | Daśarathakaṇṭham | Chinese | 5 A. D |
| Author not known | Tibbati Rāmāyaṇa | Chinese | 8 A.D |
| Kang seng hui | Rāmāyaṇa | Chinese | 12 A.D |
| Premananda | Rāmāyaṇa | Gujarati | 17 Ạ.D |
| Giradhara | Rāmāyaṇa | Gujarati | 17 A.D |
| Bhalana | Rāma-viraha | Gujarati | 17 A.D |
| | Rāmabala Carita | Gujarati | 17 A.D |
| Mantri Karmana | Sītā haraṇa Kāvya | Gujarati | 18 A.D |
| J. mahashankar Buch | Sītā vanavāsa | Gujarati | 19 A.D |
| Tulasidās | Rāmacarita mānasa | Hindi | 15 A.D |
| | Bhāṣā Rāmāyaṇa | Hindi | 15 A.D |
| | Rāma Gītāvalī | Hindi | 15 A.D |
| | Doha Rāmāyaṇa | Hindi | 15 A.D |
| Kesava Dās | Rāma Candrika | Hindi | 17 A.D |
| Cintāmaṇi Tripathi | Rāmāyaṇa | Hindi | 16 A.D |
| Man Das | Rāma Caritra | Hindi | 16 A.D |
| Isvari Prasad Tripathi | Rāmavīlāsa Rāmāyaṇa | Hindi | 16 A.D |
| Pranacand Chauhan | Rāmāyaṇa Mahānataka | Hindi | 16 A.D |
| Bhagavat Ray | Rāmāyaṇa | Hindi | 17 A.D |
| Madhusudan Das | Rāmasvamedha | Hindi | 17 A.D |
| Maniyar Singh | Rāmāyaṇa | Hindi | 17 A.D |
| Gaṇeśa | Vālmīki Rāmāyaṇa | Hindi | 17 A.D |
| Lalaka Dās | Satyopākhyāna | Hindi | 17 A.D |
| Tairanyoasuori | Rāmāyaṇa | Japanese | 15 A.D |
| Author not known | Hikayat Śrī Rāma | Javanaes | 15 A.D |
| Jogisvara | Javanese Rāmāyaṇa | Javanaes | 15 A.D |

| | | | |
|---|---|---|---|
| Jasadhipura | Serat Rāma | Javanaes | |
| Nagacandra | Rāmacandra-caritra-purāṇa | Kannada | 11 A.D |
| Devacandra | Kumudendu Rāmāyaṇa | Kannada | 12 A.D |
| | Rāma Kathāvatāra | Kannada | 12 A.D |
| Devappa | Rāma Vijaya Carita | Kannada | 16 A.D |
| Narahari | Kumāra Rāmāyaṇa | Kannada | 16 A.D |
| Torave | Torave Rāmāyaṇa | Kannada | 16 A.D |
| Tirumal Vaidyā | Uttaṛa Rāmāyaṇa | Kannada | 17 A.D |
| Timmaraya | Ananda Rāmāyaṇa | Kannada | 18 A.D |
| Puttappa | Rāmāyaṇa Darśanam | Kannada | |
| Divakara Prakāśa Baṭṭa | Kashmir Rāmāyaṇa | Kashmir | 8 A.D |
| Author not known | Bhāsa Rāmāyaṇa | Kashmir | |
| Author not known | Rāmakathā | Khotanese | |
| Laso | Lava Rāmāyaṇa | Lavo | |
| Chandra Jha | Rāmāyaṇa | Maithili | |
| Author not known | Rāma caritam | Malayalam | 14 A.D |
| Punam Namputiri | Rāmāyaṇa campu | Malayalam | 15 A.D |
| Kannasa Pannikar | Kannasa Rāmāyaṇa | Malayalam | 15 A.D |
| Ezhuttaccan | Adhyātma Rāmāyaṇa | Malayalam | 15 A.D |
| A. Padmanabha Kurup | Rāmacandra-vilāsam | Malayalam | |
| Vallathol | Vālmīki Rāmāyaṇa | Malayalam | |
| Author not known | Kerala Burma Rāmāyaṇa | Malayalam | 16 A.D |
| Ekanatha | Bhāvārtha Rāmāyaṇa | Marathi | 15 A.D |
| Muktesvara | Rāmāyaṇa | Marathi | 15 A.D |
| Samartha Rāmadāsa | Rāmāyaṇa | Marathi | 15 A.D |
| Śrīdhara | Rāmavijaya | Marathi | 16 A.D |
| Moropant | Pṛthvī Rāmāyaṇa | Marathi | 17 A.D |
| | Vibhdhapriya Ramana | Marathi | |
| | Pañca Camara Rāmāyaṇa | Marathi | |
| | Savai Rāmāyaṇa | Marathi | |
| | Dama Rāmāyaṇa | Marathi | |
| | Niroṣtha Rāmāyaṇa | Marathi | |
| | Gaṅgā Rāmāyaṇa | Marathi | |
| | Kāśī Rāmāyaṇa | Marathi | |
| | Mantra Rāmāyaṇa | Marathi | |
| | Parantu Rāmāyaṇa | Marathi | |
| Anandatanaya | Sītā-svayamvara | Marathi | 17 A.D |
| Panta Pratinidhi | Sītā Śuddhī | Marathi | |

| | | | |
|---|---|---|---|
| Abhyaṅkar | Sītā svayamvara | Marathi | |
| Anna Kirloskar | Rāma rājya viyoga | Marathi | |
| Shastri | Rāvaṇa vadha | Marathi | |
| Author not known | Sītā-haraṇa | Marathi | |
| Kulkarṇi | Rāmāyaṇa | Marathi | |
| Madgulkar | Gītā Rāmāyaṇa | Marathi | |
| Balarāma Dāsa | Jagamohana Rāmāyaṇa | Oriya | 16 A.D |
| Dhañjaya Bhanja | Raghunātha vilāsa | Oriya | 16 A.D |
| Haladhara Dāsa | Adhyātma Rāmāyaṇa | Oriya | 17 A.D |
| Upendra Bhanja | Vaidehisa Vilāsa | Oriya | 16 A.D |
| Keśva Haricandra | Rāmāyaṇa | Oriya | 18 A.D |
| Viśvanātha Khuntiya | Vicitra Rāmāyaṇa | Oriya | 18 A.D |
| Gaṅgādhara Meher | Rāmāyaṇa | Oriya | 18 A.D |
| Kamapala Mishra | Sītā Vivāha | Oriya | 18 A.D |
| Nandakishore Bala | Sītā Vanavāsa | Oriya | 18 A.D |
| Ram Shankar Ray | Rāma Vanavāsa | Oriya | 18 A.D |
| Harihar Ratha | Rāvaṇa Vadha | Oriya | 18 A.D |
| | Rāmābhiśeka | Oriya | 18 A.D |
| | Rāma nirvāsana | Oriya | 18 A.D |
| | Rāma Janma | Oriya | 18 A.D |
| Vimala Suri | Rāmāyaṇa Purāṇa | Prakrit | 4 A.D |
| Svayambhu | Svayambhu Rāmāyaṇa | Prakrit | 5 A.D |
| Guṇabhadra | Guṇabhadra Rāmāyaṇa | Prakrit | 6 A.D |
| Puṣpadatta | Puspadatta Rāmāyaṇa | Prakrit | 4 A.D |
| Vālmīki | Ādī Rāmāyaṇa | Sanskrit | |
| Hemachandra | Jaina Rāmāyaṇa | Sanskrit | 9 A.D. |
| Jinadāsa | Rāmapurāṇa | Sanskrit | 12 A.D |
| Padmavijaya | Rāmacarita | Sanskrit | 15 A.D |
| Satyadeva | Paumacariya | Sanskrit | 16 A.D |
| Nagachandra | Rāmāyaṇa | Sanskrit | 8 A.D |
| Devappaya | Rāmavijayacarita | Sanskrit | 9 a. D |
| Bhavabhuti | Mahāvīracrita | Sanskrit | 12 A.D |
| Mayuraja | Udataragha | Sanskrit | 13 A.D |
| Śaktibhadra | Ācāryacūḍamaṇi | Sanskrit | 14 A.D |
| Jayadeva | Pratannaragha | Sanskrit | 14 A.D |
| Maithilikalyam | Hastimālā | Sanskrit | 15 A.D |
| Jinasena | Jinasena Rāmāyaṇa | Sanskrit | 7 a d |
| Ravisena | Ravisena Rāmāyaṇa | Sanskrit | 6 A.D |

| | | | |
|---|---|---|---|
| U-Toe | Rāma Yagana | Siamese | 19 A.D |
| Kambar | Kamabar Rāmāyaṇa | Tamil | 10 A.D |
| Ranganātha | Bhāsakara Rāmāyaṇa | Telgu | |
| Molla | Molla Rāmāyaṇa | Telgu | 16 A.D |
| Tikkana | Nirvacanottara Rāmāyaṇa | Telgu | 18 A.D |
| Nannaya | Rāghavabhyudayamu | Telgu | 11 A.D |
| Yerrapraggada | Rāmāyaṇa | Telgu | |

## Works of Ānandagiri

Māṇḍūkya gauḍapadīya bhāṣyavyakhya

Īśāvāsya bhāṣya tippaṇa
Kenopaniṣad bhāṣya tippaṇa
Vākyavivaraṇa vyākhyā
Kaṭhopaniṣad bhāṣya ṭīkā
Muṇḍaka bhāṣya vyākhyāna
Śarīrakabhāṣya ṭīkā
Gītā bhāṣya vivecana
Taittirīya bhāṣya tippaṇa
Chāndogya bhāṣya ṭīkā
Taittirīya bhāṣya vārttika ṭīkā
Śāstra prakāṣikā
Bṛhad araṇyakabhāṣya vārtlikā ṭīkā
Bṛhadāraṇyaka bhāṣya ṭīkā
Pañcikaraṇa vivaraṇa

## Śaṅkara's Work and Commentator

| *Title of Śaṅkara's works* | *Commentator* |
|---|---|
| Īśopaniṣabhāṣya | Anandajñāna |
| Kenopaniṣad bhāṣya | Anandajñāna<br>Nārāyaṇendra Sarasvatī |
| Muṇḍakopaniṣad bhāṣya | Anandajñāna<br>Abhinavanārāyanendra Sarasvati |
| Maṇḍukyopaniṣad bhāṣya | Anandajñāna<br>Mathuranātha Śukla |
| Aitareyopaniṣad bhāṣya | Anandajñāna<br>Abhinavanārāyaṇendra Sarasvata<br>Nṛsimha Ācārya<br>Balakṛṣṇadāsa<br>Jñānamrta Yati<br>Viśveśvara Tīrtha |
| Chāndogyopaniṣad | Anandajñāna |
| Taittiriyopaniṣad bhāṣya | Anandajñāna |
| Bṛhad aranyakopaniṣad bhāṣya | Anandajñāna |

## Important Events in Rāmānuja's Life

| *Year (A.D.)* | *Important events in Rāmānuja's life* |
|---|---|
| 1017 | Birth of Rāmānuja |
| 1033 | Stduy with Yadvaprakāśa |
| 1033 | First entry into Śrīṅagam to see Yamunā |
| 1043 | Taking holy orders |
| 1049 | Plight to Mysore for fear of Cola's king persecution |
| 1096 | Conversion of Bitti Deva, the Jain king of Mysore |
| 1098 | Installing the temple god at Melukot |
| 1100 | Stay in Melukot upto 1116 |
| 1118 | Return to Śrīraṅgam |
| 1137 | Death of Rāmānuja |

## In the Bhāgavata purāṇa, it is said that the great devotees of Viṣṇu will appear in the south on the banks of Tāmraparṇi, Kṛtamālā (Vaigai), Paysini (Palar), Kāveri, Mahānadi (Peiryar). list as follows

| *Name of Aḷwār* | *Name of river bank* |
|---|---|
| Nīmmalvar | Tāmraparṇi |
| Madurakavi | Tāmraparṇi |
| Periyalvar | Kṛtamālā |
| Aṇḍal | Kṛtamālā |
| Poygai | Payasvini |
| Bhutatt | Payasvini |
| Pey Āḷwar | Payasvini |
| Tirumarisai | Payasvini |
| Tondar adi podiy | Kaveri |
| Tirupan | Kaveri |
| Tirumaṅgai | Kaveri |
| Kulaśekara | Mahānada |

## Viṣṇu's Incarnations of Aḷwārs

| *Aḷwārs* | *Incarnations of Viṣṇu* |
|---|---|
| Poygai | Gadā |
| Peyi | Śaṅkha |
| Tirumarisai Piran | Cakra |
| Nammaḷawar | Viśvākṣeṇa |
| Kulaśekara | Kaustubha |
| Periyaḷwar | Garuḍa |

| | |
|---|---|
| Toṇḍaradi podiy | Vanamālā |
| Tirumangia | Śārṅga |
| Tirupan Aḷwar | |
| Aṇḍāḷ | |
| Madurākavi | |
| Bhutta | Nandaka |

## The order of Āḷwars specified in the Rāmānuja Nurruṇḍadi

Poygai Alwār
Pey Aḷwār
Tirumarisai Aḷwār
Kulaśekara Aḷwār
Aṇḍāḷ
According to prabhandam
Bhutattāḷwār
Tirumarisai Aḷwār
Madurakavi Aḷwār
Periyāḷavār
Toṇḍariadipodiyāḷwār
Tirumāṅgaiyāḷwār

Bhutattāḷwār
Tirupan Aḷwār
Toṇḍariadipodiyāḷwār
Periyāḷavār
Tirumaṅgaiyāḷwār
Poygai Aḷwār
Pey Aḷwār
Nammāḷwār
Kulaśekara Aḷwār
Aṇḍāḷ
Tirupan Aḷwār

## Details of Nālayiur Divya Prabhandam

| Aḷwār's name | Name of song | Stanzas |
|---|---|---|
| Poygai Aḷwār | Muḍal tiruvaṇḍadi | 100 |
| Bhuttat Aḷwār | Irandam tiru vantadi | 100 |
| Peyiāḷwār | Mundram tiru vantadi | 100 |
| Tirumalasi Piran | Nanmukam tiruvantadi | 96 |
| | Tiruchanda vruttam | 120 |
| Madura Kavi Aḷwār | Kanninum siruttambu | 11 |
| Nammāḷwār | Tiruvruttam | 100 |
| | Tiruvasiriyam | |
| | Periya tiruvantadi | 87 |
| | Tiruvay moli | 1102 |
| Kulaśekar Aḷwār | Perumal tirumoli | 105 |
| | Periyarvar tiruppalandu | 12 |
| | Periya rvar tirumoli | 461 |
| Aṇḍāḷ | Tiruppavai | 30 |
| | Nachiyar tirumoli | 143 |

| | | |
|---|---|---|
| Toṇḍar adi podiy | Tirupalliy eruchi | 10 |
| | Tirumalai | 45 |
| Tirupanāḷwār | Amalandipiran | 10 |
| Tirumaṅgi Aḷwār | Peirya tirumoli | 1084 |
| | Tirukkurundaṇḍakam | 20 |
| | Tiruneduṇḍaṇḍakam | 30 |
| | Tiruvelukurtirkkai | 1 |
| | Sirya tirumaḍaḷ | 77 |
| | Periya tirumaḍaḷ | 148 |
| | **Total** | **4000** |

## List of Mahābhārata in different Indian Language

| *Author* | *Book* | *Era* | *Language* |
|---|---|---|---|
| Rāmāsarasvatī | Translation work | | |
| | Kulācāla vadha | 16 | Assame |
| | Bagāsura vadha | 16 | Assame |
| | Bhīma carita | 16 | Assame |
| Harihara Vipra | Babrubahanar yuddha | 16 | Assame |
| Mādhava Deva | Rājasūya yajña | 16 | Assame |
| Anantakandali | Bharata savitri | 16 | Assame |
| Gopinātha Pāthaka | Droṇa | 17 | Assame |
| | Puṣpa parvan | 17 | Assame |
| Sūryakhari Daivajna | Kūrmāvalivadha | 19 | Assame |
| R. Chaudhary | Abhimanyu vadha kāvya | 18 | Assame |
| Kavindra Parameśvara | Pāṇḍava vijaya | 16 | Bengali |
| Śrīkara Nandin | Aśvamedhaparvan | 16 | Bengali |
| Kasurana Dasa | Vurataoarvan | 17 | Bengali |
| Pītāmbara Dasa | Nala Damayanti Ākhyāna | 17 | Bengali |
| Rajendra Dasa | Śakunthalā | 17 | Bengali |
| Girish Chandra Ghosh | Abhimanyu vadha kāvya | 18 | Bengali |
| | Pandaver Ajñātavāsa | 18 | Bengali |
| | Pāṇḍava Gaurava | 18 | Bengali |
| Nabin Chandra Sen | Kurukṣetra | 18 | Bengali |
| | Raivataka | 18 | Bengali |
| | Prabhāṣā | 18 | Bengali |
| Premānanda | Candrahāsakhyāna | 16 | Gujarati |
| | Draupadī svayamvara | 17 | Gujarati |
| | Nalākhyāna | 17 | Gujarati |

| | | | |
|---|---|---|---|
| | Draupadī Haraṇa | 17 | Gujarati |
| | Subhadrā Haraṇa | 17 | Gujarati |
| Bhalana | Nalakhyāna | 15 | Gujarati |
| | Durvasakhyana | 15 | Gujarati |
| Vallabha | Duhsasanarudhira Panākhyāna | 17 | Gujarati |
| | Kunti prasannākhyāna | 17 | Gujarati |
| | Yudhiṣṭhira Vṛkodarakyāna | 17 | Gujarati |
| Ratneśvara | Śiṣupāla Vadha | 17 | Gujarati |
| Śaṅakavgatta | Rāvaṇa mandodari Samvāda | 18 | Gujarati |
| | Draupadī Vastra Haraṇa | 18 | Gujarati |
| Sūr Dās | Translation work | 16 | Hindi |
| Chatra | Vijai Muktāvalī | 17 | Hindi |
| Gokul Nath | Translation work | 18 | Hindi |
| Pampa -I | Vikramārjuna Vijaya | 9 | Kannada |
| Ranna | Sahasa Bhīma Vijaya | 11 | Kannada |
| Karnaparya | Neminātha Purāṇa | 11 | Kannada |
| Timmanna | Kṛṣṇrāya Bharata | 6 | Kannada |
| Lakṣmakavi | Salva Bharata | 6 | Kannada |
| | Lakṣmakavi Bharata | 6 | Kannada |
| Lakṣmisa | Jaimini Bhārata | 18 | Kannada |
| Unnayi Wariar | Uttarasvayamvaram | | Malayalam |
| Erayimman Thampi | Kīcaka Vadham | | Malayalam |
| Tottajattu Tkkavamma | Subhadrajunam | | Malayalam |
| Raghunātha | Damayanti Svayamvara | 16 | Marathi |
| Śrīharsa | Naisadha Carita | 16 | Marathi |
| Anantaraya | Durvāsa Yatra | 16 | Marathi |
| | Draupadī Vastra Haraṇa | 16 | Marathi |
| Annakirloskar | Śakuntala | 16 | Marathi |
| | Saubhadra | 16 | Marathi |
| Khadilkar | Draupadī | | Marathi |
| Panta Pratinidhi | Draupadī Vastra Harana | | Marathi |
| Sarṇaik | Draupadī Svayamvara | | Marathi |
| Kane | Nala Damyantī | | Marathi |
| Sarala Das | Translation Work | 14 | Oriya |
| Viśvambhara Das | Vicitra Mahābhārata | 17 | Oriya |
| Bhīma Dhivara | Bharat Savitri | 18 | Oriya |
| Gopinātha Dāsa | Ṭīkā Mahābhārata | 18 | Oriya |

| | | | |
|---|---|---|---|
| Radhanatha | Duryodhanara Raktanadi Santarana | 18 | Oriya |
| | Bana Haraṇa | 18 | Oriya |
| Rajendra Dev | Pancalipattapaharaṇa | 18 | Oriya |
| Peruṇḍevanar | Translation Work | 10 | Tamil |
| Subramania Bharatiyar | Pañjali Sabhatam | 18 | Tamil |
| Nannaya | Translation work | 14 | Telgu |
| P. Pinavirabhadriah | Jaimini Bharata | 15 | Telgu |
| Penoolooh | Bharata Yuddha | | Javanes |

## List of commentator on Annatha Lakhari written by Śaṅkarācārya

1. Appaya Dīkṣita
2. Kavirāja
3. Kṛṣṇa Ācārya
4. Keśavabhaṭṭa
5. Kaivalyāśrama
6. Gaṅgāhari
7. Gaṅgādhara
8. Gopirāma
9. Gopikāṇta
10. Sarvabhauma
11. Jagannāthapañcānana
12. Narasimha
13. Brahmānanda
14. Malla Bhaṭṭa
15. Mahādeva Vidyāvāgīśa
16. Mahādeva Vaidyā
17. Jagadīśa
18. Rāmacandra
19. Rāmānanda Tīrtha
20. Lakṣmīdhara Deśikā
21. Viśvambhara
22. Śrīkaṇṭha Bhaṭṭa

## List of important kingdom during Epic age

**Kurukṣetra** A tract between the rivers Sarasvatī, now Sarsutī and Dṛṣadvatī. The royal sage Kuru born of th Lunar king Samvaraṇa, by his queen Tapati, performed many sacrifices on this field. Hence it was called Kurukṣetra. It is now called Carnal.

**Hastinapura** Hastinapura, built by king Hasti, 4 generations upward of Lunar dynasty, was the capital of Kurukṣetra. It was perhaps 65 miles to the north west of Delhi and 40 miles down Hardwār.

**Matsya** Now Jaipur, state in Rājputānā Viraṭa was its king about 1400 B.C.

**Pañcāla** The Lunar king Haryāśva had 5 sons all expert in state affairs. Their kingdom became known as Pañcāla (i. e)state of the five. It was a long strip on both sides of the Ganges. The northern part is now called Ṛohilkhand and the southern part Etawa and other district. Ahicchatra was its most ancient capital. Its king Sumada submitted to Rāma when the latter's Horse had reaced his capital.

**Kāśī** Originally, the town between the rivers Baruna and Asi, was called Ṛṣi Pattana

(i. e) city of the seers. Afterwards king Kāśī or Kāśyapa of the Lunar dynasty founded a state about 600 miles incircumference.

**Śūrasena** Literally means home of brave soliders, formerly comprised Muttar district, Bharatapur, Kṣīraguli, Dholpur and the northern part of Gwalior state. The circumference of the kingdom was 835 miles. The state was noted for its very brave people, cotton and gold.

**Kuśamba** City built up by king Kuśa son Kauśāmbī, now called Kosam, 30 miles to the north west of Allahabad. Hastināpura being eroded the Pāṇḍava capital was removed to Kauśāmbī. Kuśa Nābha built Mahodya, also called Gādhipur, Kauśa, Kuśathala and Kānyakubja.

**Kampilla** City built up by King Drupada on the Ganges, the site of which is now between Budaon and Farukkabad. After 1400 B.C. Drupada, son to king Prishata was the lord of Pañcāla. His former class friend Droṇa a poor Brāhmaṇa, but a master of military science, once saw him and asked his assistance. Proud Drupada hatefully turned him away. Droṇa next became the military teacher to the Kuru and Pāṇḍava princes of Hastināpur. The princes became very proficient. At the bidding of Droṇa, the princes attacked Drupada, defeated him and brought him to Droṇa as captive. Droṇa took the northern part and returned the southern part to Drupada, who built a new capital at Kampilla.

**Kośala** Capital of Ayodhya.

**Viśalā** Another son of Ikṣvāku, built Viśalapuri later Vaiśāli, on the east bank of Gaṇḍaka, now called Bisarā, 20 miles north of Patna.

**Aṅga** Its circumference 667 miles. Capital was Champa on a hill near the Ganges, now Patharfatha, 50 miles from Mongyr and 24 miles from Bhagalpur. The kingdom was founded by Prince Aṅga, 6th genration downward from Dhruva of Svayambhva Manu's line. According to Mahābhārata, Prince Aṅga son to Bali, founded it. In the 15th century B.C. Lomapāda friend to Daśaratha, was its king. About 1400 B.C. Dūryodhana gave it to Karṇa.

**Magadha** Its circumference of 833 miles mentioned in the Ṛgvedic Aitareya Araṇyaka. The people of Baṅga, Bagadh and Cherapada are weak and accustomed to bad food. Then it was the kingdom of Ṛṣabha, a Daitya Āryan. The latter was defeated and killed and the Varhadratha dynasty was established. Jarāsandha was the greatest monarch of India here in 1400 B.C.

**Anarta** Anarata founded by Prince Anarta, son to Śaryāti, son to Manu. His capital was Kuśa sthali. According to Viṣṇu purāṇa, some Dravidians under their leader Puṇya jana had attacked and sacked Kuśa sthali. A new city was built near it, called Dwārakā. The peninsula afterwards became the home of the Lunar Yādava princes.

**Tāmralipta** Its circumference was 250 miles. Capital was on the Sea. The state was rather a peninsula, on the west side of river Hugli. Tāmalika was the port. Jaimini, in his Mahābhārata says that the Peacock Dynasty was the olderest here. The first king was Mayūradhvaja, his queen was Kumudavatī. When the horse of Yudhiṣṭhira had reached Tāmralipta, prince Tāmradhvaja, arrested it. A fierce fight ensued, the Pāṇḍava beings defeated, they made friend with him.

**Kāmarūpa** It appears to have been an ancient countary with Prāg jyotiśpuri as capital. According to purāṇas about 1500 B.C. one Mahīraṅga was the first Āryan king here. 4 kings of his dynasty followed him. Then we hear of tyrant Naraka about 1400 B.C. In boyhood he was brought up by Rājarṣi Janaka of Videha. This heroic Brāhmin had of 16 established his power over Kāmarūpa. His firend Vāṇa, son to Bali, was ruler of the Upper Assam, with his capital at Śoṇitapur, now Tejpur. Vāṇa was very wicked and tyrannical. Naraka also grew up so. One Vasiṣṭha went to see the goddess Kāmākhyā. But Naraka did not allow him to enter the city. The sage was moreover maltreated Kṛṣṇa attached Kāmarūpa, fought with Naraka and killed him. Naraka had 4 sons, Kṛṣṇa set up the elder Bhagadatta on the throne and then returned to Dwārakā. Bhagadatta was heroic and his kingdom extended to Indo china to the east and to the bay of Bengal to the south. Bhagadatta was followed by Bajradatta, Dharmapāla, Ratnapāla, Kāmapāla, Pṛthivīpāla, Suvāhu and other successively on the throne. Before the imperial sacrifice of Yudhiṣṭhira, Vāsudeva, king of Puṇḍra, became very powerful and formed a league with the Hunter chief Ekalavya, Jarāsandha of Magada, Naraka of Kāmarūpa and Vāṇa of Śoṇitapur. When Naraka was killed. Vasudeva challenged Kṛṣṇa. A great fight ensued in which the Puṇḍra chief was killed. The king of Kāśī, another ally, then fought with Kṛṣṇa but perished with his whole family. Kāśī was burn down.

## Vyāsa –Astronomer's view on Planets

**Sun** Red, as China rose, son to Kāśyapa very bright, foe of darkness, destroyer of all sins and maker of day.

**Moon** White as a divine conch, born of sea of milk, marked by spots, shining like a jewel in the crown of Śiva—the destroyer and reporducer.

**Mars** Born of the earth, shining like a mass of splendour, full of heroic spiritis, bearing the weapon called Śakti in the hand and red in colour.

**Mercury** Rather black in colour like the bud of a Priyaṅgu flower, extremly handsome, matchless in beauty, peaceful, endowed with all the qualities and son of the moon.

**Jupiter** Preceptor to the Devas and the seers, like a very sea of talents, golden in hue, lovely and lord of the three worlds.

**Venus** White as snow, spiritual guide to the Daitya Āryans, expounder of all the sicences very bright and son to Bhṛgu.

**Saturn** Deep blue in colour, son to the Sun, elder brother to Yama, born of Chhaya, and very slow in motion.

**Rāhu** Half in body, heroic cause of eclipse to the sun and the moon, born of Sinhikā and very dreadful.

**Ketu** Having a colour like that of burning flesh, crooked in nautre, fierce in form and tormentor of the stars and the planets.

## List of important Hindu religious personnalities

*Law givers*

Atri
Aṅgiras
Vasiṣṭha
Kāśyapa
Dakṣa
Viṣṇu
Samvarta
Garga
Gautama
Uṣanas
Manu
Hārīta
Prachetās

*Astronomers*

Brahmā
Mārīcī
Atri
Aṅgiras
Pulastya
Vasiṣṭha
Kāśyapa
Garga
Nārada
Bṛhaspati
Vivasvān—Sūrya
Soma
Bhṛgu
Parāśara
Manu
Cyavana

*Medical experts*

Brahmā
Rudra
Vivasvān
Dakṣa
Two Aśvins
Yama, son of Sūrya
Indra
Dhanvantarī
Budha
Cyavana
Atreya
Agniveśa
Bhera
Jātukarṇa
Parāśara
Kṣīrapāṇi
Hārīta
Bhāradvāja

## List of Vanamalai Jiyar

Kurattaḷvan Swāmī
Vanamamalai Rāmānuja Jiyar
Kalamur Varada Muni Swāmī
Sedalaṅkāra Swāmī
Anaittalagum Kāṇḍa Raṅgappa Swāmī
Timmaiyangar Swamī
Emberumanar Swāmī
Peri Tiruveṅkaṭa Swāmī
Konappā Swāmī
Raṅga Swāmī
Nadu Tiruveṅkaṭa Swāmī
Rāmānuja Swāmī.
Śrīvatsa Swāmī
Tirunagari Tiruveṅkaṭa Swāmī
Koyil Tiruveṅkaṭa Swāmī
Peria Satagopa Rāmānuja Swāmī
Peria Bhaṭṭar Piran Swāmī
Kaliyaṇ Rāmānuja Swāmī
Madhurakavi Rāmānuja Swāmī
Yogi Rāmānuja Swāmī
Chinna Satagopa Rāmānuja Swāmī
Chinna Kaliya Rāmānuja Swāmī

Peria Deivanayaga Swāmī
Chinna Tiruveṅkaṭa Swāmī
Chinna Deivanyaga Swāmī
Chinna Bhaṭṭār Piran Swāmī
Śrīvanamamalai Chinna Madhurakavi

## List of Tirukkurungadi Mutt

Yamunārya Swāmī
Śrī Perarulala Rāmānuja Jiyar
Nara Nārāyaṇa Swāmī
Kṣīrabdi pūraṇ Swāmī
Varada Yogī Swāmī
Śrī Paraṅkuśa Swāmī
Śrīśaila Yogi Swāmī
Śrī Kṛṣṇayogi Swāmī
Satagopa Rāmānuja Swāmī
Devanayogi Swāmī
Perapurīṣa Swāmī
Śrīraṅghava Yogi Swāmī
Vīrarāghava Yogi Swāmī
Tiruveṅkaṭa Rāmānuja Swāmī
Śeṣadrivasa Swāmī
Narasimha Yogi Swāmī
Śrī Viṣṇu Chitta Swāmī
Raṅganātha Swāmī
Kuraṅga Pūraṇa Swāmī
Śorānātha Ṣwāmī
Śrī Ramamiśra Swāmī
Satagopa Rāmānuja Swāmī
Kuraṇātha Swāmī
Govindārya Swāmī
Mahā pūraṇ Swāmī
Satagopa Rāmānuja Swāmī
Kṛṣṇyogi Swāmī
Parakala Yogi Swāmī
Satagopa Rāmānuja Swāmī
Bhaṭṭarpiran Swāmī
Kaliyan Rāmānuja Swāmī
Madhurakavi Swāmī
Rāmānuja Swāmī
Satagopa Rāmānuja Swāmī
Bhaṭṭarpiran Swāmī
Kaliyāṇa Rāmānuja Swāmī
Madhurakavi Swāmī
Rāmānuja Swāmī
Satagopa Rāmānuja Swāmī
Bhaṭṭarpiran Swāmī
Kaliyāṇa Rāmānuja Swāmī
Madhurakavi Swāmī
Rāmānuja Swāmī

## List of Pontoon of the Ahobilam Mutt

Nārāyaṇa IV
Adi van satagopa yatindra mahā desikan
Nārāyaṇa
Paraṇkuśa I
Śrīnivāsa I
Van satagopa II
Ṣṭashta parankusa II
Satagopa III
Parankusa III
Vīra Rāghava V
Paraṇkuśa V
Śrīnivāsa V
Ranganatha I
Vīra Rāghava VI
Ranganatha II
Parankusa VI
Śrīnivasa V

Nārāyaṇa II
Satagopa III
Śrīnivāsa II
Nārāyaṇa III
Vīr Rāghava I
Nārāyaṇa IV
Vīr Rāghava II
Satagopa V
Vīra Rāghava III
Nārāyaṇa V
Vīra Rāghava IIII
Parankuśa IV
Nārāyaṇa VII
Vīra Rāghava VII
Satagopa VI
Rāmānuja I
Ranganatha I
Śrīnivasa VII
Vīra Rāghava VIII
Śrīnivasa VIII
Parankusa VII
Ranganatha III
Lakṣmī Narasimha
Raṅganātha Satagopa

## List of chief disciple of Rāmānuja

Kurattlavan
Madapusi Aḷvan
Settalur siriyAḷvan
Anantaḷvan
Nandadur Aḷvan
Engal Aḷvna
Aranapurattaḷvan
Akalanga nattaḷvan
Neyyuṇḍaḷvan
Ukkalaḷvan
Komadattaḷvan
Vedanti aḷvan
Naduvil Aḷvan
Pillai Aḷvan
Milagaḷvan
Karanji Aḷvan
Iyunni Aḷvan
Koyil Aḷvan
Tirukkovalūr Aḷvan
Tirumogūr Aḷvan
Mudaliyuaṇḍan
Periaṇḍan
Śiriyaṇḍan
Ammaṅgi Aṇḍan
Kurinjiyur Siriyaṇḍan
Alavandar Aṇḍān
Siyan Aṇḍan
Kidambi Achchan
Siriyachchan
Kaniyanur Siriyachchan
Kongilachchan
Ichchambadi Achchan
Ennachahan
Iya Pillai Achchan
Tunya Pillai Achchan
Achchi Achchan
Arulala Perumāḷ Emberumanar
Toṇḍanūr Nambi
Marudūr Nambi
Maluvūr Nambi
Sottain Nambi
Kuravai Nambi
Tirukkurunguḍi Nambi
Vaṅgipuraṭṭu Nambi
Mudumbi Nambi
Śrī Paraṅkmuśa Nambi
Śrīvilliputur Nambi
Vaduga Nambi

Maruḍi Periaṇḍan
Maronrilla Marudi Siriyaṇḍan
Somasi Aṇḍan
Kandadi Aṇḍan
Īśvaraṇḍan
Iyunni Aṇḍan
Pillai Aṇḍan
Ichchambadi Jiyar
Śrī Kulaśekara Jiyar
Tiruvellari Jiyar
Atkōṇḍavili Jiyar
Tirumalisai Jiyar
Tiruvaimoli Jiyar
Tirunārāyaṇapura Jiyar
Śrī salagrama Jiyar
Govinda Jiyar
Tirumalirunjoli Jiyar
Tirupputkuli Jiyar
Tirukkudaṇḍai Jiyar
Tirmuttam Jiyar
Tiruinravūr Jiyar
Raja Mahendra Permāḷ Araiyar
Tiruveṅkaṭattaraiyar
Atkōṇḍa Ammāḷ
Ammaṅgi Ammāḷ
Mudumbai Ammāḷ
Parutti Kōllai Ammāḷ
Ukkalammāḷ
Sottai Ammāḷ
Asuri Perumāḷ
Kidambi Perumāḷ
Ammangi Perumāḷ
Muni Perumāḷ
Pattina Perumāḷ
Tirumalai Nallan
Embar
Karanji Somayajiyar

Tirukkurugur Nambi
Komandur Pillai Nambi
Parāśara Bhaṭṭar
Parankusa Bhaṭṭar
Varantarum Peria Perumal Bhaṭṭar
Alagiya Manavala Bhaṭṭar
Veda Vyasa Bhaṭṭar
Siruppalli devarāja Bhaṭṭar
Govinda Bhaṭṭar
Tiruvaraṅga Bhaṭṭar
Nambiyarilśrīraṅgarāja Bhaṭṭar
Ulluril Peria Perumāl Bhaṭṭar
Sattam Palli Jiyar
Tirunarnayana Puraṭṭaraiyar
Perumal Kōyil Perumāḷ Araiyar
Raja nārāyaṇa perumāḷ Araiyar
Tiruvaraṅga Maligai araiyar
Tiruvaymoli Araiyar
Pillai Tirunaraiyūr Araiyar
Tirukkurṅguḍi Araiyar
Tirunagari Araiyar
Tirukkannapuraṭṭaraiyar
Tiruvanatantapuraṭṭaraiyar
Tirukkurugaippiran Pillan
Arkattu Pillan
Rāmānuja Pillan
Tirunagari pillan
Komadattaiyan
Vaitta Manidhi Siriyappan
Periappan
Ani Araṅgatta Mudanar
Tiruvaraṅgatta Mundanar
Komandur ilaiyavalli
Karundevar
Aimbattiruvar
Emberumanar Selva Pillai
Sir Kulasekhara Perumāḷ

Peria Kōyil Vallalar
Alankara Veṅkaṭavar
Pillai Uraṅga Villi Dasar
Vandar
Sundar
Rāmānuja Velaikkarar
Tiruvaraṅga Dasar
Tirumaliruñjolai Dasar
Vanamamalai Dasar
Vīra Sundarabhramarayar
Jagannatha Brahmarayar
Pillai Uraṇḍai Uḍaiyar
Aṇḍavar
Ariyavar
Tiruvanantapurattammai
Tiruvattarrammai
Tiruvanparisarattammai
Mannar Kōyil Porerru Ammāḷ
Aṇḍal Ammāḷ
Nāyaka Deviyar
Tuyya Perundeviyar
Devakī Pirattiyar
Yatirara Valliyar
Paṅkaya selviyar
Ponnachchiyar
Tiruppavai Padināḷ
Bhaṭṭar Piran Dasar
Pahai Villi Dasar
Śrīvilliputtūr Dasar
Rāmānuja Dasar
Alagiya Manavala Dasar
Tiruveṅkata Dasar
Perarulala Dasar
Yativara Sudamani Dasar
Yativara Dasar
Ilaiyalvar Dasar
Mahilalankara Dasar
Śrī Satagopa Dasar
Pillai Tiruvaymoli Dasar
Senainada Brahmarayar
Tirumanjanam Edukkum Tunya Muni
Tiruvarangattu Maligaiyar
Tirunaraiyur Ammāḷ
Tirupati Śrīkaryamseyyum Ammāḷ
Peria Peruṇḍeviyar
Siraiya Peruṇḍeviyar
Koṅgil Pirattiyar
Attula Ammāḷ
Kurattandal
Innila Vañjiyar
Sudikkoduttal
Śrīperumbudūr Tiruvarangam
Tirukkudandai Tuyyavairam

**The following were Rāmānuja's disciples appointed to spread the religion (Vaiṣṇavism)**

Sottai Nambi
Puṇḍarikar
Terkaḷvan
Sundar Toluḍiyan
Rāmānujan
Parāśara Bhaṭṭar
Mudaliyaṇḍavan
Komadattaḷvan
Marudi Periaṇḍan
Maronrilla Marudi Siriyaṇḍan
Somasi Andan
Jiyar Aṇḍan
Īśvaraṇḍan
Iyunni Pillai Aṇḍan
Periaṇḍan
Siriyaṇḍan

Naduvil Aḷvan
Tiurkkovalu Aḷvan
Tirumogūr Aḷvan
Pillai Pillai Aḷvan
Nadadūr Aḷvan
Eṅgal Aḷvan
Anantaḷvan
Milagaḷvan
Neyuṇḍaḷvan
Settalur Siriyaḷvan
Vedanti Aḷvan
Kōyil Aḷvan
Ukkal Aḷvan
Aranapurattaḷvan
Emar Paruttikkollai Ammāḷ
Kidambi Achchan
Kaniyanur Siriyachchan
Kongil Achchan
Ichchambadi Jiyar
Tirumali Nallan
Sattam Palli Jiyar
Tiruvellarai Jiyar
Atkoṇḍa Villi Jiyar
Tirunagari Pilan
Karañji Somayajiyar
Alankara Veṅkaṭavar
Karañji Somayajiyar
Alaṅkāra Venkatavar
Ammaṅgi Perumāḷ

Kuriñjiyūr Siriyaṇḍan
Ammaṅgi Aṇḍan
Alavandar Aṇḍan
Arulala Perumāḷ Emberumanar
Toṇḍanur Nambi
Marudūr Nambi
Maluvūr Nambi
Tirukkurungudi Nambi
Kuravai Nambi
Mudumbai Nambi
Vaduga Nambi
Vangipurattu Nambi
Paraṅkuśa Nambi
Ammaṅgi Ammāḷ

Ukkal Ammāḷ
Sottai Ammāḷ
Mudumbai Ammāḷ
Komaṇḍu Pillai
Komaṇḍu Ilaiya Valli
Kidambi Perumāḷ
Arkkattu Pillan
Nambi Karuṇḍevar
Śiruppaḷi Devarāja
Pillai Uraṇḍi Udiyar
Tirukkurugaippiran Pillan
Peia Kōyil Vallalar
Tirukkannapurattaraiyar
Muni Perumāḷ

## List of Pontiffs of the Parakala Mutt

Perarulala Jiyar Brahmatantrasvatantra Swāmīgāḷ
Vatsya Vedānta Rāmānuja brahmatantrasvatantra
Śrīnivāsa brahmatantrasvatantra
Parakala
Śrīnivasa brahmatantra
Rāmānuja
Yatirāja
Vedānta Rāmānuja
Naryana
Brahmatantrasvatantra
Varada brahmatantrasvatantra

Parankuśa
Vedānta Yativarya
Vīraraghava
Varāha
Brahmatantra Śrīnivasa Parakala
Abhinava Śrīnivasa Parakala
Brahmantantra Ghatavatāra Parakala
Śrīnivāsa Brahmatantra Parakala
Ranganātha Brahmantantra Parakala
Vāgīśa Brahmantantra Parakala
Kavitarkika Simha
Nanabdhi Brahmatantra parakala
Varada Vedānta
Vedānta Lakshmana
Vedānta Parakala
Rāmānuja Parakala
Vedānt Abrahmantantra Parakala
Śrīnivāsa Desikendra Brahmatantra Parakala
Kṛṣṇa Brahmantantra Parakala
Abhinava Ranganātha Brahmatantra Parakala

## Source of Rāmānuja's life

| *Author* | *Source-book* |
|---|---|
| 1. Garuḍavaha | Written in Tamil Divya Sūrī Chartai |
| 2. Guru paramparaprabhavam | written in Maṇipravala in the early part of the 14th century by Pinbaraiya Perumāḷ Jiyar. |
| 3. Pillai Lokamjiyar | Rāmānujarya Divya Charitai written in Tamil. |
| 4. Anbillai Kāṇḍadaiyappan | Hand Book on Aḷwars and Aragiyas called Periya Tirumudiya adaiva written in Tamil. |
| 5. Anantācārya | written in Tamil—Prappannāmṛta. |

6. Commentaries on the Tiruvaymori which contain many personal reminiscences of the aragiyas.

## List of prominent personalities who accepted the faith of the Buddha during his life time

| *Faith on Buddha's policy* | *Social status* |
|---|---|
| Mahākātyāna | Royal priest of King Pradyota |
| Mahānāma | Rich Personnalities |
| Ambapāli | Courtezan |
| Jyotiṣka | Rick banker |
| Jīvaka | Renowed physician |
| Abhayarajakumāra | Son of King Bimbisara |
| Śroṇa koṭivisa | Rickbanker |
| Nyagrodha | |
| Upāli | |

| | |
|---|---|
| Pukkusati | King of Takṣaśilā |
| Kūṭadanta | Brāhmaṇa |
| Pañchaśikhā | Gandharva |
| Nandamata | Women |
| Keniya | Jatila ascetics |
| Sela | Jatila ascetics |
| Aṅgulimāla | Docoit son of the priest of King Prasenajit |
| Mahāli | Prominent Lichchhavī |
| Sachchaka | Teacher of the Lichchhavi |
| Janussoni | Brāhmaṇa Teacher |
| Vakkali | Brāhmaṇa |
| Bavari | Royal priest of King Kosala |
| Sunakkhatta | Lichchhaviprice |
| Subhūti | Nephew of anathapiṇḍika |
| Mahākoṭṭhita | Brāhmaṇa |
| Pindola Bhāradvāja | Son of priest of king udena |
| Khema | Queen of Bimbisāra |
| Samavati | Daughter of Setthi |

## Missionary of Buddha's life

Kassapa
King Bimbīsāra
Amamda
Bhaddiya
Nanda
Cāṇḍaka
Amitodana
Buddha
King Pasenadi
Anathapiṇḍikā
Janussoni
Dhanañjani
Lohichcha

Gayaśīrṣa
Ajātaśatru
Anuruddha
Kimbila
Devadatta
Upāli
King Śuddhodana
Yaśodharā
Queen Mallikā
Viśākhā
Aggika Bhāradvāja
Pokkharasadi
Chaṅki

### List of Theravādins sub-sects

Mahīsasaka
Dharmagupta
Sarvastivāda
Sam

### List of Siddhatthika sub-sects

Rājagirika
Aparaśaila
Pūrvaśaila
Uttarpathaka

Kāṣyapiya
Sankantika
Vatsiputrīya
Dharmottarīya
Bhadrayāṇīya
Shan nagarika
Vetulyaka
Hemavatika
Vajjirīya
Hetuvāda
Vibhajyavāda
Abhayagirivasin

**List of Mahāsaṅghikās sub-sects**

Mahāvihāravāṣin
Dhammaruchika
Sagalīya
Bahuśrutīya
Ekvyavahārikā
Lokottaravāda
Mahāsanghikī
Gokulīka
Pannattivāda
Chetiyavāda

## List of Chief disciple of Jinas (Note—Nine of disciples died with Mahāvīra)

1. Indrabhūti
2. Agnibhūti
3. Vāyubhūti
4. Vyacta
5. Sudharma
6. Maṇḍitaputra
7. Mauryaputra
8. Acampita
9. Achalabhrata
10. Mevarya
11. Prabhāsa

## Tīrthaṅkaras

**Ṛṣabha** Ṛṣabha of the race of Iṣvāku, was son of Nābhi by Marudeva. He is figured of a yellow complexion and has a bull for his characteristic. His stature, as is pretended was 500 poles and the duration of his life 8400000 great years. According to the Calpa sūtra, as interpreted by the commentator, he was born at Ayodhyā, towards the latter part of the third age. He was the first king, first anchor and first saint and is therefore entitled Pratama rāja, Pratama Bhischacara. Pratama Jina and Pratama Tīrthaṅkara. At the time of his inauguration as king his age was 2,000000 years. He reigned 6300000 years, and then resigned his empire to his sons, and having employed 100000 years in passing through the several stages of austerity and scantity, departed from this world on the summit of a mountain. named Aṣṭapāda. The date of his apotheosis was 3 years and 8 months before the end of the third age, at the precise interval of one whole age before the deification of the last Jina. For the Brāhmaṇas too have myths in their Purāṇas about a Ṛṣabha, son of king Nābhi and Meru, who had a hundred sons, Bharata and the rest, and entrusting

Bharata with the government of his kindom, adopted the life of an anchorite—Wilson, Viṣṇu Purāṇa.

**Ajita** Ajita was son of Jitaśatru by Vijaya, of the same race with the first Jina, and represented as of the like complexion, with an elephant for his distinguishing mark. His stature was 450 poles and his life extended to 7200000 great years. His deifications took place in the fourth age, when fifty lakṣas of crors of oceans of years had elapsed out of the tenth crore of crors. He believe that trees and shrubs to have a jīva and that "one who cut down a trees, or destroyed a creeper, was guilty as a murderer.

**Sambhava** Sambhava was the son of Jitari by Sena, of the same race and complexion with the preceding, distinguished by a horse, his stature was 400 poles, he lived 6000000 years, and he was deified 30 lacshas of crors of Sagaras after the second Jina

**Abhinandana** Abhinandana was the son of Jitari by Sena, of the same race and complexion with the preceding, distinguished by a horse, his stature was 400 poles, he lived 6000000 years, and he was deified 30 lacshas of crors of Sagaras than the foregoing.

**Sumati** Sumati was son of Megha by Maṅgala he has a curlew of his characteristics. His life endured 4000000 years, and his deification was nine lacshas of crors of sagaras after the fourth Jina. He is appeared to be identical with Bharata's son Sumati of whom it is said in the Bhāgavata that he "will be irreligiously worshipped by some infields as a divinity. (Wilson)

**Padmaprabha** Padmaprabha was son of Śrīdhara by Susima, of the same with the preceding, but described of a red complexion. He has a lotus for his mark, and lived 3000000 years, being 200 poles in stature. He was deified 90000 Sagaras after the fifth Jina.

**Supārśva** He was son of Pratiṣṭha by Pṛthvī of the same eline with the foregoing, but represented with a golden complexion, his sign is the figure called Swastika. He lived 2000000 years, and was deified 9000 crors Sagaras after the sixth Jina.

**Chandraprabha** He was son of Maheśa by Lakṣmaṇa of the same race with the last, but figured with a fair complexion his sign is the moon, his stature was 150 poles, and he lived 100000 years, and his apotheosis took place 900 crors of Sagaras later than the seventh Jina.

**Puṣpadanta** Puṣpadanta also surnamed Suvidhi, was son of Supriya by Rāma, of the same line with the preceding, and described of a similar complexion, his mark is a marine monster, his stature was 100 poles, and the duration of his life 2000000 years. He was deified 90 crors of Sagaras after the eight Jina.

**Śītala** Sītala was son of Dṛḍharatha by Nanda, of the same race, and represented with a golden complexion, his characteristics is the mark called Śrīvatsa. His stature was 90 poles and his life 100000 years, his deification dates 9 crors of Sagaras later thant he preceding.

**Śreyaṇ** Śreyaṇ, was son of Viṣṇu by Visṇa, of the same race, and with a simplar complexion, having a rhinoceros for his sigh. He was 80 poles in stature, and lived 8400000 common years. His apotheosis took place more than 100 Sagaras of years before the close of the foruth age.

**Vasupūjya** Vasupūjya was son of Vasupūjya by Jaya, of the same race and represented with ared complexion, having a buffalo for his mark, and he was 70 poles high, lived 7200000 years, and was deified later by 54 Sagaras that he eleventh Jina.

**Vimala** Vimala was son of Critavarman by Śyāmā, of the same race described of a golden complexion, having a boar for his characteristics, he was 60 poles highlived 6000000 years, and was deified 30 sagaras later than the twelfth Jina.

**Ananta** Ananta also named Anantajit, was son of Sinhasena, by Suyash. He has a falcon for his sign, his stature was 50 poles, the duration of his life 3000000 years, and his apotheosis 9 sagaras after the preceding.

**Dharma** Dharma was son of Bhānu by Suvrata, characterised by the thunderbolt, he was 45 poles in statue and lived 1000000 years he was deified 4 Sagaras later than the foregoing.

**Śānti** Śānti was son of Viśvasena by Achira, having an antelope for his sign. He was 40 poles high lived 100000 years and was deified 2 Sagaras subsequent to the last mentioned.

**Cunthu** Cunthu was son of Śūra by Śrī, he has a goat for his mark his height was 35 poles, and his life 95000 years. His apotheosis is dated in the last paly a of the foruth age.

**Ara** Ara was son of Sudarśana by Devī, characterised by the figure called Nandavarta, his stature was 30 poles, his life 84000 years, and his deification 1000 crors of years before the next Jina.

**Malli** Malli was son of Cumbha by Prabhāvatī, of the same race with the preceding, and represented of a blue complexion, having ajar for his characteristics, he was having a jar for his characteristics, he was 25 poles high and lived 55000 years, and was deified 654000 years before the close of the fourth age.

**Munisuvrata** Munisuvrata also named Suvrata, was son of Sumitra by Padma, sprung from the race called Harivaṁśa, represented with a black complexion, having a tortoise for his sign, his height was 20 poles and his life extented to 30000 years. His apotheosis is dated 1184000 years before the end of the fourth age.

**Nimi** Nimi was son of Vijaya and Vipra, of the race of Ikṣāku figured with a golden complexion, having for his mark a blue water lily, his stature was 15 poles, his life 10000 years, and his deification took place 584000 years before the expiration of the foruth age.

**Nemi** Nemi is also called Ariṣṭanemi, was son of the king Samudarjaya by Śiva of the line denominated Harivaṁśa, described as of a black complexion, having a conch for his sign. According to the Kalpa sūtra, he was born at Śoriyapura, and when 300 years of the age entered on the practice of austerity. He employed 700 years in passing through the severals stages of sanctity, and having attained in the age 1000 years, departed from this world at Ujjinat, which is described as the peak of a mountain, the same, according to the commentator, with Giranāra. The date of this event is 84000 years the close of the fourth age.

**Pārśva** Pārśva was son of the king Aśvasena by Vāmā, of the race of Ikṣvāku, figured with a blue complexion having a serpent for his characteristics. The life of this celebrated Jina who was perhaps the real founder of the sect, is the subject of a poem entitled Pārśvanātha Charitra. According to the Kalpa Sūtra, he was born at Banarasi and commenced his series of religious austerities at thirty years of age, and having completed them in 70 years, and consequently attained the age of 100 years he died on Mount Sammeya. This happened precisely 250 years before the apotheosis of the next Jina being stated by the author of the Calpa sūtra at 1230 years before the date of that book. It is the opinion of nearly all scholars who have written on this question that Pārśva was the real founder of Jainism. The Rev. Stevenson says in his preface to the Translation of the Kalpasūtra "from Mahāvīra upwards, indeed, to the preceding Tīrthaṅkara Pāraśvanātha, we have no list of head teachers, but we have only an interval of 250 years, while the term of Pārśva's sublunary existence is still bounded by the possible number of a hundred years. The moderation of the Jains, up to the time of Pārśvanātha, is the ore remarkable as after that they far outstrip all their compers in the race of absurdity, making the lives of their Tīrthaṅkara extend to thousands of years, and interposing between them countless ages, "thus enabling us to trace with some confidence the boundary between the historical and the fabulous".

**Varadhamāna** Varadhamāna also named Vīra, Mahāvīra and surnamed Charamatīrthacri or last of the Jinas, emphatically called Śramaṇa or the saint. He is reckoned son of Siddhārta by Triśāla and is described of a golden complexion, having a lion for his symbol. The subject of the Kalpa sūtra, before cited, is the life and institutions of this Jina. According to Tīrthaṅkara, quitting these of a deity, and relinquishing the longevity of a god to obtain immortality as a saint, was incarnated towards the close of the fourth age, when 75 years and 8 months of it remained. He was at first conceived by Devānanada, wife of Ṛṣabhadatta, a Brāhmaṇa in habiting Brāhmaṇacunda grāma, a city of Bharata varas a in Jambūdvīpa. The conception was announced to her by dreams. Indra who is the presiding deity on the south of Meru and abides in the first range of celestial regions, called Saudharma being apprized of Mahāvīra's incarnation, prostrated himself, and worshipped the furture saint, but reflecting that no great personage was ever born in an indigent and mendicant family, as that of a Brāhmaṇa, Indra commanded his chief attendant Harinugumeṣṭhi to remove the fetus from the womb of Devānanda to that of Triśāla, wife of Siddhātha a prince of the race of Ikṣvāku and of the Kāśyapa family. This was accordingly executed, and the new conception was announced to Triśalā by dreams which were expounded by sooth-sayers, as foreboding the birth of a furture Jina. In due time he was born, and his brith celebrated with great rejoicings. His father gave him the name of Vardhamāna. But he is also known by two other names Śramaṇa and Mahāvīra, His father has similarly three appellation, Sidhdara, Śreyaṇsa, and Yaśasvi, and his mother likewise has three tittles Triśāla, Videhadina and Prīticārini. His paternal uncle was Supārśva, his elder brother Nandivardhana, his sister Sudarśana. His wife was Yaśodhā, by whom he had a daughter named Anojja and Priyadarśana. His grand daughter was calleld Śeṣavati and Yaśovatī. His father and mother died when he was twenty eight years of age a, and he continued two years with his elder brother, after the second year he renounced worldly pursuits, and departed amidst the appaluses of gods and men, to practise austerities. According to tradition the death of him happened more than two thousand four hundred years since, and the Kalpa sūtra appears therefore, to have been composed about fifteen hundred years ago.

| *Name of the Jina* | *Cognisance* | *Upāsaka* | *Sasanadevatā* |
|---|---|---|---|
| Adinātha | Bull | Gomukha | Chakreśvarī |
| Ajitanātha | Elephant | Mahāyakṣa | Ajitabala |
| Sambhavanāth | Horse | Trimukha | Duritari |
| Abhinanadanātha | Monkey | Yakṣanayaka | Kālikā |
| Sumatinātha | Kraunch bird | Tumburu | Mahākalī |
| Padmaprabha | Lotus | Kusuma | Śyāmā |
| Supārśvanātha | Svāstika | Mataṅga | Śānta |
| Chandraprabha | Moon | Vijaya | Bhikuti |
| Suvidhinātha | Makara | Ajita | Sutaraka |
| Śītalanātha | Śrīvatsa | Brahma | Aśoka |
| Śreyamsanātha | Rhinoceros | Yakṣet | Mānavī |
| Vasupūjya | Buffalo | Kumāra | Caṇḍa |
| Vimalanātha | Boar | Ṣaṇmukha | Vidita |
| Anantanātha | Falcon | Patala | Aṅkuśa |
| Dharmanātha | Thunder bolt | Kinnara | Kandarpa |
| Śantinātha | Deer | Garuḍa | Nirvani |
| Kunthunatha | Goat | Gandharva | Bala |

| | | | |
|---|---|---|---|
| Aranātha | Nandyavarta | Yakṣet | Dhāriṇi |
| Mallinātha | Pitcher | Kubera | Dharanapriya |
| Munisuvrata | Tortoise | Varuṇa | Naradatta |
| Naminātha | Blue lotus | Bhṛkuti | Gāndhārī |
| Neminātha | Conch shell | Gomedha | Ambika |
| Pārśvanātha | Snake | Pārśva | Padmāvatī |
| Mahāvira | Lion | Mataṅga | Siddhayika |

## List of Buddhist monks and teachers—Buddhist pantheon

*Buddhist monks*

Agotra
Amoghavajra
Ananda
Ananda
Anangavajra
Anuruddha
Anurddhacara
Āsanaga
Aśvaghoṣa
Atisa
Bhāvaviveka
Bodhidharma
Bodhisena
Buddhadatta
Buddhaghoṣa
Buddhapalita
Bu-ston
Candrakīrti
Dhammapāla
Dharmakīrti
Dhamapāla
Dharmarakṣa
Diṅnāga
Dipaṅkara
Divākaramitra
Dosen
Gavampati
Gunamati

*Teachers*

Harivarman
Indrabhūti
Kumārajīva
Kumaralabheda
Mahādeva
Mahākaśyapa
Mahātissa
Mahinda
Maitreyanātha
Moggaliputta Tissa
Moggallana
Nāgarajuna
Nāgasena
Nichiren
Padmākaraghosa
Padmasambhava
Paramartha
Revata
Santarakṣita
Śāntideva
Saraha
Sariputta
Shin Arahan
Śīlabhadra
Śrīlabdha
Sthiramati
Taranātha
Upali

*Buddhist pantheon*

Ādibuddha
Akṣobhya
Amitābha
Amitayus
Amoghasiddhi
Avaplotesvar
Bhaiṣajyarāja
Bodhicittavajra
Buddha Amitābha
Buddha Maitreya
Buddha Vairocana
Catur Mahārajikas
Cintamaṇi
Cuṇḍa
Dhyāni Buddhas
Dveśa
Ekajatā
Gaṅgāngañja
Hārīti
Kṣitigarbha
Mahābrahma
Mahākala
Mahāsthamaprapta
Mahāvairocana
Maitaeya
Mamaki
Mañjughoṣa
Mañjuśrī

*Raga*

Ratnapāṇi
Ratnasambhava
Śakti
Śakya bodhisattva
Śakya buddha
Sāmantabhadra
Samaya
Simhanada
Simhavikṛdita
Tārā
Tathāgata
Tṛsamayarāja
Vairocana
Vaiśravaṇa
Vajradhara
Vajradhatviśvarī
Vajrapāṇi
Vajrasattva
Viśvapani
Yama

Uttara
Uttarjīva
Vajji
Yaṣomitra
Vasubandhu
Vasumitra
Vinitadeva
Moha
Padmapāṇī
Paṇḍara
Prajñaparamitra

## List of Buddhist literature works

*Buddhist literature*
Abhidharmmakoṣa
Abhidhammatha saṅgala
Advayavajra saṅgraha
Amitayursūtra
Aṅguttara nikāya
Apadana
Aparimitayus sūtra
Ariyapariyesana sutta
Aryadharma saṅgiti sūtra
Aṣṭasahasrika prajana paramita
Aṭṭhakathās
Aṭṭhaśālini
Avadāna
Avatamsaka
Bodhisattvabhūmi
Brahmajāla sutta
Caturvarga dharmaguptavinaya
Culakammavibhaṅga sutta
Cula maluṅkya sutta
Daśabhūmika sūtra
Devadūta sutta
Dhammapada
Dhammasaṅgani
Dharaṇis
Dīgha nikāya
Dīpavaṁśa
Divyavadāna
Gaṇḍa vyuha
Guhyasamāja
Hīnayāna
Itivuttaka
*Lalitavistara*
Laṅkāvatāra Mahāyānic text
Madhyamaka kārikā
Madhyamaka vṛtti
Mahābhiśeka dhāraṇi
Mahāmayūrī dhāraṇi
Mahānidāna suttanta
Mahāniddeśa
Mahāparinibbana sūtra
Mahāprajñāparamitā śāstra
Mahāsannipāta sūtras
Mahāvaipulya sūtras
Mahāvaṁsa
Mahāvastu
Mahāyāna
Mahāyāna samparigraha
Majjihima nikāya
Mañjuśrī mulakalpa
Milindapanha
Mulasarvastivāda vinaya
Nettipakaraṇa
Niddeśa
Niṣpannayogāvalī
Pāli nikāyas
Pāli piṭakas
Pañcaviṁśatisahasrikā
Patika suttanta
Patisambhida magga
Petavathu
Prajñaparamitā
Ratana sutta
Rathavinitasutta

Jātakas
Jñāna prasthān
Jñānasiddhi
Kanjur
Karaṇḍa vyuha
Kathavaṭṭhu
Kathavaṭhu-commentary
Khutddakapatha
Tripitak
Udana
Vajracchedika
Varsagra prccha
Vibhasa commentary
Vimana vatth
Vinaya pitaka
Visuddhimagga
Tantric

Śabbadhamma mulapariyaya sutta
Saddhamma saṅgha
Saddharma puṇḍarīka sūtra
Sādhana
Sadhanamālā
Samadhiraja sūtra
Samannaphala sutta
Samyutta nikāya
Saundarānanda
Śikṣā samuccaya of śāntideva
Sukhavati vyuha
Sumaṅgala vilasini
Sutralaṅkara
Suttanipata
Sutta piṭaka
Svayambhupurāṇa
Tantra

## Jain literature

Acaraṅga sūtra
Bhagavati sūtra
Dṛṣṭivāda
Kalpa sūtra
Mokṣasiddhi
Ratnamālikā
Sūtrakṛtanga
Uttaradhyāyana

Aupapadika sūtra
Dhavala
Jayadhavala
Mahāpurāṇa
Nīlakechi
Satkhaṇḍāgama
Tattvarthadhigama sūtra

## Vāhana practised in Indian Religious Gods and Goddess

| *Hinduism* | | *Buddhism* | | *Jainism* | |
|---|---|---|---|---|---|
| *God's name* | *Vāhana* | *God's name* | *Vahāna* | *God's name* | *Vāhana* |
| Śītala | Kālarātri | Mahāsītāvatī | Sun | Indra | Elephant |
| Yama | Buaffalo | Simhanada | Moon | Agni | Ram |
| Śiva | Bull | Sugatisandarsana | Moon over lotus | Yama | Buffalo |
| Gaṅgā | Crocodile | Raktayamari | Sun over a double | lotus on the | back of a |
| Varuṇa | Crocodile | Vajratara | buffalo | Nairrta | Copse |
| | | | Orb of the sun | Varuṇa | Dolphin fish |
| Kāmadeva | Crocodile | Mahāśrī tarar | Seat of the moon | Vāyu | Deer |

| | | | | | |
|---|---|---|---|---|---|
| Bhairava | Dog | Vajradharma | Moon over lotus on the back of a peacock | | |
| Kubera | Man | | | | |
| Deer | Vāyu | Mahāsarasvati | Moon over white lotus | Īśāna | Bull |
| Mahā Gaurī | Elephant | Sītāprajnaparamita | White lotus | Brahmā | Swan |
| Indra | Airavata | Vajravarāhi | Four petals of alotus | Candra | Horse |
| Mahendrī | Elephant | Budha | Four petals of alotus | Maṅgala | Earth |
| Pracaṇḍa | Elephant | Sukra | Four petals of alotus | Budha | Swan |
| Viśvakarama | Elephant | Nairatma | Corpse on its back | Brhaspati | Swan |
| Aiyanar | Elephant | Kubera | Man | Sukra | Snake |
| Viṣṇu | Garuḍa | Nairrti | Corpse | Sani | Tortoise |
| Govinda bhairava | Bird | Tarodbhava | Corpse | Rāhu | Lion |
| Vaiṣṇavai | Bird | Śukla kurukulla | Buffalo | Ketu | Cobra |
| Sarasvati | Bird | Dhanada tārā | Buffalo | Rohiṇi | Cow |
| Indra | Horse | Yama | Buffalo | Prajnapati | Peacock |
| Aiyanār | Horse | Mārīcī | seven pigs without legs | Vajra śṛṅkhalā | Lotus |
| Kubera | Horse | Raghu | Seven pigs without body | Vajramkusa | Elephant |
| Svapna varāhi | Horse | Gaṇapati | Mouse | Apraticakra | Peacock |
| Sūrya | Horse | Indra | Elephant | Purusadatta | Buffalo |
| Candra | Horse | Varuṇa | Crocodile | Kali | Deer |
| Candakhaṇḍa | Kite | Īśāna | Bull | Mahākali | Man |
| Budha | Lion | Maheśvara | Bull | Gaurī | Alligator |
| Bhūtamātā | Lion | Agni | Goat | Gandari | Tortoise |
| Cāmuṇḍa | Lion | Maṅgala | Goat | Mahājvala | Buffalo |
| Caṇḍesa | Lion | Vāyu | Deer | Mahānavi | Lotus |
| Caṇḍī | Lion | Āditya | Horse | Vairoti | Lion |
| Heramba Gaṇapathi | Lion | Bṛhaspati | Frog | Acyuta | Horse |
| Mahīṣāsura mardinī | Lion | Śani | Tortoise | Mānasī | Lion |
| Pratyaṅgira | Lion | Kārttikeya | Peacock | Mahāmānasī | Lion |
| Rāhu | Lion | Candra | Swan | | |
| Skandamata | Lion | Varāhi | Owl | | |
| Śūlin | Lion | Hariharivāhana | Bird-garuḍa | | |
| Vindhyavāsinī | Lion | Nandikeśvara | Muraja drum | | |
| Man of kubera | Lion | | | | |
| Nairṛta | Lion | | | | |
| Mahākālī | Owl | | | | |
| Kaumārī | Peacock | | | | |
| Skanda | Peacock | | | | |
| Gaṇapati | Rat | | | | |
| Varhari | Cow | | | | |
| Brāhmī | Swan | | | | |
| Gāyatrī | Swan | | | | |
| Brahmā | Swan | | | | |

| | |
|---|---|
| Varuṇa | Swan |
| Kātyāyinī | Tiger |
| Yamunā | Tortoise |
| Śanī | Vulture |
| Ketu | Vulture |
| Agni | Ram |

## The Muktika Upaniṣad gives a list of one hundred and eight Upaniṣads in the following order

Adhyātma
Akṣamālikā
Akṣi
Annapurāṇa
Ātma Hamsa
Avadhūta
Avyakta vajra
Bahvṛca
Bhasma jabala
Bhavana
Darśana
Dattātreya
Devī
Ekākṣara
Gaṇapati
Garuḍa
Gopalatāpana
Hayagrīva
Hradaya
Jābāli
Kalisantarana
Kaṭha Rudra
Kṛṣṇa
Kuṇḍikā
Mahat
Mahāvākya
Muktika
Pañcabrahma
Parabrahma

Śukla Yajurveda
Īśāvāsya
Bṛhadāraṇyaka
Jabala
Paramahamsa
Subala
Mātṛka
Nirālamba
Triśikhibrāhmaṇa
Maṇḍalabrāhmaṇa
Advayataraka
Paiṅgala
Bhikṣu
Turiyatīta
Adhyātma
Tārāsāra
Yajñavalkya
Satyayani
Muktika
Kṛṣṇa Yajurveda
Kaṭhavali
Taittirīya
Brahmā
Kaivalāya
Śvetaśvatāra
Garbha
Nārāyaṇa
Amṛtabindu

Samaveda
Kena
Chāndgaya
Aruni
Maitrāyaṇi
Maitreyī
Vajrasucikā
Yogacūḍāmaṇī
Vasudeva
Mahat
Sannyāsa
Vajrasūcikā
Kuṇḍika
Sāvitrī
Rudrākṣajabala
Darśana
Jābāli
Atharvaṇa veda
Praśan
Muṇḍaka
Maṇḍūkya
Atharvaśiras
Atharvaśikhā
Bṛhajabala
Nṛsimhatapāṇi
Nāradaparivrājaka
Sītā
Śarabha
Mahānārāyaṇa

Paramahamsa Parivrājaka
Pāśupata
Prāṇāgnihotra
Rudrākṣa Jabāla
Sannyāsa
Sarasvatī Rahasya
Śarīraka
Satyayani
Saubhāgya
Savitrī
Sūrya
Tārāsāra
Tripuratāpana
Tripuratāpana
Turiyātīta
Varāha
Yajñavalkya
Yoga Kuṇḍalinī
Yogaśikhā
Classifies under Ṛgveda
Aitareya
Kauśītaki
Nādabindu
Ātmaprabodha
Nirvāṇa
Akṣmālikā
Saubhāgya
Amṛtanāda
Kālāgnirudra
Kṣurikā
Sarvasara
Sukarahasya
Tejobindu
Dhyānabindu
Brahmavidyā
Yogatattva
Dakṣiṇamūrti
Skanda
Śarīraka
Yogaśikhā
Ekākṣara
Akṣi
Avadhūta
Kaṭharudra
Hṛdaya
Yogakuṇḍalinī
Pañcabrahma
Prāṇāgnihotra
Varāha
Kālīsantāraṇa
Sarasvatirahasya
Mudgala
Tripuratāpana
Bahvṛca
Rāmarahasya
Rāmatāpani
Śaṇḍilya
Paramahamsaparivrajaka
Annapūrṇa
Sūrya
Ātmā
Pāśupata
Parabrahma
Tripurā
Devī
Bhāvanā
Brahmajabāla
Gaṇapati
Mahāvākya
Gopālatāpana
Kṛṣṇa
Hayagrīva
Dattatreya
Garuḍa

## Buddhist Council

**First-Buddhist council** The first Buddhist council was held immediately after the Parinirvāṇa of the Buddha at Rājagṛha to recite the dharma or doctrine and Vinaya or disciple taught by the Buddha. It was held under the chairmanship of Mahākassapa in which Upāli, a senior monk, expert in Vinaya rules, recited the Vinaya and Ānanda, the constant disciple to Buddha, receited the dharma. The Pāli texts give many detailed accounts of Ānanda's association with the Buddha and even his attachment to him. He literally weeps when he hears that the Buddha will soon enter into Parinirvāṇa.

**Second Buddhist council** The second Buddhist council held at Vaiśāli, a century after the passing away the Buddha. It is recorded that some monks of the Vajji were practising ten indulgences which went against the basic Vinaya rules as enunciated by the Buddha.

**Third Buddhist council** The third Buddhist council which was held at Pāṭaliputra under the patronage of Aśoka, was held owing tot he rise of different sects who were allegedly misinterpreting the teachings of Buddha and indulging in wrong practices. There is no mention of this counil in Sanskrit Buddhist accounts. See Mogaliputta Tissa.

**Fourth-Buddhist council** No account of the of turth is found in Theravāda tradition. This council was held under the auspicies of Kaniṣka, the great Kuṣāṇa king. He was instrumental in the spread of Buddhism throughout Asia. It was in100 A.D.

**The Buddhist Tantricists who flourished between the 8th and 12th centuries, developed the theory of eighty four Siddhas, who had attained supernatural powers through the practice of Yoga. They were**

Luhi pa
Līla pa
Virūpa
Dombi pa
Śabara
Saraha pa
Kaṅkali pa
Mīna pa
Gorakṣa pa
Chauraṅgi pa
Vīṇa pa
Śānti pa
Tanti pa
Charmāri
Khaḍgapa
Nagarjuna
Kaṇho pa
Karnāri pa
Thagana pa
Nāro pa
Śāli pa
Tilo pa
Chatra pa

Kaṅkana pa
Kaṃbalapa
Geṅgi pa
Chhade pa
Taṅdhi pa
Kukkuri pa
Chubi pa
Dharma pa
Māhī pa
Achinti pa
Babhahi pa
Nalina pa
Bhusuku pa
Indrabhūti
Meghapada
Kuṭhāri pa
Karmara pa
Jalandhara pa
Rāhula pa
Garbhārī pa
Dhakārī pa
Medinī pa
Paṅkaja pa

Nirguṇa pa
Jayananda
Charpati pa
Champaka pa
Viṣanapa
Bhāli pa
Kumāri pa
Charslati pa
Manibhadra
Mekhalā pa
Maṅkhala pa
Kālakalā pa
Kanthadi pa
Dauḍi pa
Udhali pa
Kapala pa
Kila pa
Puṣkkara
Sarvabhakṣa pa
Nāgabodhi pa
Ḍarikapa
Puttali
Panaha

Bhadra pa
Dvikhaṇḍī pa
Ajogi pa
Kaḍa pada
Dhovi pa
Ghaṇṭā pa
Yogi pa
Cheluka pa
Vagurī pa
Luṅchaka pa
Kokali pa
Anaṅga pa
Lakṣmīnkara
Samudrapa
Bhali pa

## List of holy fires specified in Zoroastrianism

Fire of Kayanian and Iranian Glory
Fire of Kāvaya Haosravaḥ
Fire of Mount Raevant

## List of important Vaiṣṇava Mutt

1. Vanamalai Mutt
2. Udaiyāvar Kōyil Mutt
3. Yatirrāja Jiyar Mutt
4. Tirukkoyilūr Embermanūr Jiyar Mutt
5. Tirukkuruaguḍi Mutt
6. Tirupathi Jiyar Mutt
7. Tirumaliruajolai Mutt

## List of kings before Parīkṣit

1. Manu Vaivasvata
2. Nabhanediṣṭha
3. Yayāti
4. Puru
5. Mandhātā Yauvanāśva
6. Arjuna
7. Triśaṅku
8. Hariścandra
9. Rohita
10. Sagara
11. Viśvāmitra II
12. Duṣyanta
13. Bhatara
14. Garga
15. Gārgya
16. Divodāsa
17. Rāma Dāśarathi
18. Sudāsa II
19. Hiraṇyanābha
20. Sgryta
21. Śantanu
22. Bhīṣma
23. Victravīrya
24. Dhṛtarāṣṭra
25. Yudhiṣṭhira
26. Abhimanyu
27. Parīkṣit

## Magadha kings of the Kālī age

1. Senajit
2. Śrutañjaya

3. Bibhu
4. Śucī
5. Kṣema
6. Suvrata
7. Sunetra
8. Nivṛtti
9. Trinetra
10. Dṛḍasena
11. Mahīnetra
12. Sucal
13. Sunetra
14. Satyajit
15. Viśvajit
16. Ripuñjaya

## Works of Viṭṭhaleśa

1. Avatāra Tāratmya Stotra
2. Āryā
3. Kṛṣṇa Premāmṛta
4. Gītā-Govinda Prathamāṣṭapadi Vivṛti
5. Gokulāṣṭaka
6. Janmāṣṭamīnirṇaya
7. Jalabheda Ṭīkā
8. Dhruvapada Ṭīkā
9. Nāma Candrikā
10. Nyāsadeśavivaraṇa Prabodha
11. Premāmṛta Bhāṣya
12. Bhakti Haṁsa
13. Bhakti Hetu Nirṇaya
14. Bhāgavata Svatantrata
15. Bhāgavāda Gītā Tātparya
16. Bhāgavāda Gītā Hetu Nirṇaya
17. Bhāgavata Tattva Dīpikā
18. Bhāgavata Daśama Skandha Vivṛti
19. Bhujaṅga Prayatśātaka
20. Yamunāṣṭaka Vivṛti
21. Rasāśravasa
22. Rāmanavaminirṇaya
23. Vallabhāṣṭaka
24. Vidvān Maṇḍana
25. Viveka Dhairyāśraya Ṭīkā
26. Śikṣapattra
27. Śṛṅgārasa Maṇḍana
28. Śaṭpadī
29. Saṁnyāsa Nirṇaya Vivaraṇa
30. Samayapradīpa
31. Sarvottamastotra
32. Siddhānta Muktāvalī
33. Sevakaumudī
34. Svatartralekhana
35. Svāmīstotra

## Works of Pitāṁbara

1. Bhedābheda Svarūpa Nirṇaya
2. Bhāgavata Praktikṛti Pūjanavāda
3. Sṛṣṭi Bheda Vāda
4. Khyāti Vāda
5. Andhakāra Vāda
6. Brāhmaṇatvādi Devatādi Vāda
7. Jīva Pratibimbatva Khaṇḍana Vāda
8. Avirubhāvatirobhāva Vāda

9. Pratibimba Vāda
10. Bhaktyutkarśa Vāda
11. Ūrddhapuṇḍra Dhāraṇa Vāda
12. Maladharaṇa Vāda
13. Upadeśa Viśaya Saṅkaṇirasa Vāda
14. Mūrti Pūjana Vāda
15. Śaṅkha Cakra Dhārṇa Vāda

## Succssion of Buddhist Patriarchs

It is well known that there is an assumed succession of teachers who presided over the Buddhist church form the death of the founder down to Bodhidharma, the last and twenty eight in the succession, who flourished in South India about 525 A.D. The list of these patriarchs is preserved with some degree of accuracy on Chinese and Tibetan works and it is possible that a complete examination of the subject might result in establishing some useful chronological data. The following account is compiled chiefly from Tārānātha's History of Buddha, and some Chinese fragments scattered through various books—

1. Śākya Buddha
2. Kāśyapa, presided over the Church for 10 years.
3. Ānanda, presided for fourty year
4. Snakavasa,
5. Upagupta: A contemporary with Kalākośa 100 A.D. Under him the first great division of the church took place, and the second council was held.
6. Daitikā
7. Kala : according to Tārānātha, this patriarch was principally concerned in the coversion of Ceylon and Orissa.
8. Sudaraśana engaged principally in the said works.
9. Kātyāyana
10. Mahāloma
11. Pārśvika
12. Mahātyāga
13. Aśvaghoṣa
14. Kabimāra
15. Nāgārjuna
16. Āryadeva
17. Ragurata
18. Saṅganandī
19. Goyaśeta

20. Kumārila
21. Jayata
22. Vasubhandu
23. Manura
24. Haklena
25. Sitsi
26. Bashiasita
27. Putniamitta
28. Bodhidharma

## List of Buddhist schools

1. Bahuśrutīya
2. Bhadrayānīyas
3. Bhadrayānīyas
4. Che-Tai-Ho
5. Che-Tikā
6. Chu-Shai-Kan-Shwo
7. Dharmaguptas
8. Dharmottarīyas
9. Dharmottarīyas
10. Eastern Mountain
11. Ekavyavahārika
12. Fau
13. Gokulíka
14. Haimāvatas
15. Ho-Lo
16. Huh-Pi-Lo
17. Jing-Shan
18. Ka-Hi-Pi
19. Kāśyapiyas
20. Kiu-Ku
21. Ko-Kiu-Li
22. Lokottaravādin
23. Mahāsaṁghikas
24. Mahīṣāsikas
25. Northern Mountain
26. Pi Li
27. Sammatiyas
28. Sarvastivādins
29. Sautranṭīkās.
30. Shi-Chi
31. Sieon-Tolo-Ku
32. Tai-Puh-Ho-Ki
33. To –Man
34. Uttaraśaila
35. Vatsiputriyas
36. Vatsiputriyas
37. Yan-Ka
38. Yeb –Wu-In
39. Yeh-Tsai-Wu-In
40. Yih-Shwo
41. Yih-Tsai-Sho-Kwei
42. Yun-Shan

## List of important festivals observed in Indian religions

| Hinduism | Jainism | Buddhism | Sikhism | Zoroastrianism | Islam | Judaism |
|---|---|---|---|---|---|---|
| Makarasaṅkrāntī | Panchakalyanakas | Buddha pūrṇima | Baiśākhī | Naoroz | Muharram | Festival of lotus |
| Vasanta Pañcamī | Oli | Kaza | Guru Arjan's | Khordadsal | Id milad-un-nabi | Passover |
| Mahāśivarātrī | Pjjushana | Stūpa Pūjā | Diwālī | Fire festival | Shab-e-barat | Festival of weeks |
| Holi | Parjjushana | Bodhi tree | Guru Nānvaks Day | Zarthoshtno Diso | Id-ul-fitr | Fast of the ninthof |
| Rāmanavamī | Shula | Pañcamī | Guru Tegh Bahādur | Fravardegan | Id-ul-adha | New year's Day |
| Vaiśākhī | Diwalī |  |  | Martyrdom | Gahambars | Yom kippur |
| Nāgapañcamī | Jāna Pañcamī |  | Guru Govind Day |  |  | Feast of Dooths |
| Rakṣā Bandhan |  |  |  |  |  | Hannukah |
| Janmāṣṭamī |  |  |  |  |  |  |
| Gaṇeśa Chaturthī |  |  |  |  |  |  |
| Oṇam |  |  |  |  |  |  |
| Durgā pūjā |  |  |  |  |  |  |
| Vijaya Daśamī |  |  |  |  |  |  |
| Deepāvalī |  |  |  |  |  |  |

# APPENDIX VI

# WORDS WITH NUMERICAL SIGNIFCANCE IN HINDUISM

## Words under numeral 3

**Tritap** The tree class of afflction, indicating their origin, seat or nature Adhyātmika- 1. Psychical—Sorrow, sickness. 2. Adhibhautik Phyisical-earthquakes, conflagration, inundation. 3. Adhidaivika-devils—Injury from lightning, pestilence, bright.

**Three kinds of action** 1. Bodily. 2. Verbal. 3. Mental.

**Three lands** Heaven, Mortal world, Hell.

## Words under numeral 4

**Sins** Bodily, verbal, mental and contagious

**Caturmāsya** A period of four months commencing from the bright 11th Aṣādta and ending on the bright 11th Kārtika.

**Caravasthā** Four state. 1. Wakefulness. 2. Sound Sleep without dreaming. 3. Simple Consciouness 4. Dreaming.

**Carkhani** Four class of the animal and vegetable kingdom 1. Oviparous. 2. Viviparous. 3. Sudoriparous. 4. Vegetating

**Cāru āśaram** The four religious roders referring to the four stages of the life. 1. Celibate life. 2. Householder. 3. Forest life. 4. Abandondment of all worldly possessions and earthly affection.

**Cār mukti** The four stages of salvation. 1. The residence in the heaven of a particular diety. 2. Nearness to the deity. 3. Assimilation to the deity. 4 Absorption into the essence of Brahmā.

**Cār mudrā** An air or dispostion of countenance during abstract contemplation, four such are enumeration. 1. Bhuchari. 2. Khechari. 3. Chachari. 4. Agochari

**Cār yuga** Four yeras. 1. Kṛta. 2. Treta. 3. Dvāpara. 4. Kali.

**Cār varṇa** Four castes. 1. Brāhmaṇas. 2. Warrior. 3. Traders 4. Servants.

**Cār vani** Four kinds of speech. 1. Ear. 2. Eyes. 3. Nostrils. 4. Tongue.

**Cār veda** Four Vedas. 1. Ṛg. 2. Sāma. 3. Yajur 4. Atharvaṇa.

**Cār puruṣārth** Four principal object of human life. 1. The aquistiion of merit by pious and virtuous acts. 2. The pursuit of fame, riches or power. 3. The enjoyment of the pleasures of sense. 4. The seeking and woking out for final emancipation.

## Words under Numeral 5

**Prāṇa** A vital air. 1. Prāṇa, this has its seat in the lungs preminently and is expressed as life. 2. Apāna, this has its seat in the aṇus. 3. Vyāna, the vital air diffused throughout the body. 4. Udāna, the vital air that rises up the throat and passes into the head. 5. Samāna, that vital air which is considered essential to digestion

**Pañcakannya** The five most chaste wives. 1. Ahilyā wife of Ṛṣi Gautama. 2. Draupadī the wife of the Pāṇḍava brothers. 3. Sītā, the wife of Rāma, the seventh avatāra of Viṣṇu. 4. Tārā the wife of Vālāi, 5. Mandodarī, the wife of Rāvaṇa.

**Pañca gandha** 1. Campor. 2. Spiece. 3. Clove. 4. Nutmeg. 5. Betenut.

**Pañcagavya** The five products of the cow. 1. Cow's urine. 2. Cowdung. 3. Cow's milk. 4. Curds 5. Butter milk.

**Pañcatatve** The five natural elements. 1. Earth. 2. Water. 3. Air. 4. Fire 5. Cavity.

**Pañca Pāṇḍava** The five brothers of Pāṇḍava. 1. Dharma (Yudhiṣṭhira). 2. Bhīṣma. 3. Arjuna. 4. Nakula 5. Sahadeva.

**Pañca Mahāyajña** The five oblation services. This presentation of food, before beginning athe meal to the gods, saints, demons, manes of ancestors, and men, is a part of a Brāhmaṇa's daily course. The five terms are Devayajña. 2. Puitriyajña. 3. Bhūtayajña. 4. Manuṣyayajña. 5. Brahmayajña.

**Pañcākṣarī mantra** A mystic formula of five letters. Namas Śivāya a bow to God Śiva.

**Pañcamṛta** The five nectarous substance. 1. Milk. 2. Curds. 3. Classified butter. 4. Honey. 5. Sugar

**Pañcāgnisādhan** Performance of a parituclarly austere devotion consisting of sitting in the midst of four fires burning northwards, southwards, eastwards, westwards and the fifth the sun through his day's course.

## Words under numeral 6

**Ṣaḍguṇa** The six attributes of god. 1. Lordship, 2. Goodness, 3. Majesty, 4. Fulness, 5. Understanding, 6. Affection.

**Ṣaḍras** The six tastes. 1. Sweet, 2. Sour, 3. Salt, 4. Pungent, 5. Astringent, 6. Bitter.

**Ṣaḍripu** The six enemies of the soul 1. Lust, 2. Anger, 3. Covetousness, 4. Love, 5. Pride, 6. Envy.

**Ṣaḍvarga** A class of six vices 1. Sexual Passion, 2. Anger, 3. Cupidity, 4. Natural affection, 5. Pride, 6. Jealousy.

**Ṣaṣṭhipūjan** Worship performed of Ṣaṣṭhi (Durgā) and other goddesses by a woman on the sixth day from her delivery

**Ṣaṭśāstras** The six śāstras as ascribed to the rishis Kaṇād and Gautama;- the two Nyāya, the two Mīmāṁsā, the Sāṅkhya and the Yoga or according to enumeration; Nyāya, Vaiśeṣika, Sāṅkhya, Pātāñjala.

**Ṣaḍākṣarīmantra** A mystical formula of six letters, Om Namaḥ Śivāya.

**Śaṭ darśanas** The six schools of Hindu philosophy.

## Words Under Numeral 7

**Saptapurīs** The seven salvation giving cities 1. Ayodhyā, 2. Mathurā, 3. Māyā, 4. Kāśī, 5. Kañchi, 6. Avantikā, 7. Dwārikā.

**Saptacirañjīva** Seven ever livng persons. 1. Aśavathāma, 2. Bali, 3. Vyāsa, 4. Hanumān, 5. Vibhīṣiṇa, 6. Kripācārya, 7. Paraśurāma.

**Saptadhātu** The seven elementary substance of the body 1. Blood, 2. Flesh, 3. Fat, 4. Marrow, 5. Bone, 6. Semen, 7. Chyle.

**Seven Metallic Susbtance** 1. Gold, 2. Sliver, 3. Copper, 4. Lead, 5. Tin, 6. Iron, 7. Bell Metal.

**Saptapadī** A ceremony during the solemnization of mariage, the bridegroom taking seen steps on rice with his bride, this makes the marriage irrvocable

**Saptaloka** The Seven Loka 1. Bhurloka, 2. Bhuvarloka, 3. Svarloka, 4. Mahārloka, 5. Jananloka, 6. Tapoloka, 7. Satyaloka.

## Words Udner Numeral 8

**Aṣṭabhāva** The eight affections of the body considered as indications of the prevalance of quality of goodness. 1. Stupefaction, 2. Perspiration, 3. Errection of the hair of the body, 4. Fluttering of the voice, 5. Trembling, 6. Change of colour for the worse, 7. Flowing of tears, 8. Swooning.

**Aṣṭāvidha Yoga** The eight modes of Yoga 1. Restraint of the sense, 2. Religious observance, 3. Posture, 4. Breahting, 5. Withdrawing, 6. Suspendign the breath, 7. Profound and abstract contemplation, 8. Deep contemplation.

**Aṣṭa Siddhi** The eight supernatural powers 1. Infinite minuteness, 2. Greatness, 3. Gravity, 4. Lightness, 5. Faculty of obtainign eveyrthing, 6. Irresistible will, 7. Supremacy, 8. Holding in command by magical means.

**Aṣṭaṅga** Eight parts of the body 1. Head, 2. Chest, 3. Heart, 4. Arms, 5. Thing, 6. Legs, 7. Elbows, 8. Toes.

## Words Under Numeral 9

**Navavindha Bhakti** The nine kinds of worship of the supreme god. 1. Hearing, 2. Reading, 3. Calling, 4. Washing, 5. Outward Worship, 6. Adoration, 7. Service in general in the temple, 8. Cultivating friendship, 9. Consecreation of one's self

**Nava Indriyas** Nine Organs—Two ears, two eyes, two nostrils, one mouth, the urethra and the anus.

**Nava Ras** The nine sentiments 1. Love, 2. Mirth, 3. Pitifulness, Heroism, 4. Teror, 5. Tranquillity, 6. Digust, 7. Surprise, 8. Anger. 9. Fear.

## Words Under Numeral 10

**Daśāṅgadhūpa** An incense coposed of ten fragrant ingredients 1. Devadar, 2. Motha, 3. Uplata, 411. Chhali, 5 Ala, 6. Jula, 7. Nakha, 8. Ral, 9. Laha, 10. Harada.

**Daśa Avatāra** Ten Principal Avatārs of Viṣṇu 1. Fish, 2. Tortoise, 3. Boar, 4. Half Man Half Lion, 5. Drawf, 6. The Axe Wielder, 7. Rāma, 8. Kṛṣṇa, 9. Buddha, 10. Kalaki.

**Ten characteristics of a Brāhmaṇa** 1. Restraint, 2. Curbing The Passions, 3. Purity, 4. Giving, 5. Satisifaction, 6. Forgiveness, 7. Straightforwardness, 8. Devotion to God, 9. Kindness, 10. Truthfulness.

**Daśa Grantha** Ten books of the Ṛgveda 1. Saṁhitā, 2. Brāhmaṇa, 3. Āraṇya, 4. Śikṣa, 5. Kalpa, 6. Vyākaraṇa, 7. Nighaṇṭu, 8. Nirūkta, 9. Chhanda, 10. Jyotiṣa.

## Words Under Numeral 12

**The twelve marks of the Gopichandan clay**

1. Forehead
2. Throat
3. Chest
4. Naval
5. Right Flank
6. Right Arm
7. Righ Ear
8. Left Flank
9. Left Arm
10. Backbone
11. Neck
12. Left Ear

**The Twelve Jyotirliṅgas**

1. Kāśīviśveśvara
2. Tryambakeśvara
3. Rāmeśvara
4. Malikārjuna
5. Kedāreśvara
6. Mahākālveśvara
7. Oṅkāreśvara
8. Ghṛṣṇeśvara
9. Nāgeśvara
10. Somanātha
11. Bhīmaśaṅkara
12. Vaijanātha

**Dvādaśākṣarī Mantra** A mystic formula containing twelve letters Om Namah Bhāvagata Vāsudevāya.

## Words Under Numeral 13

**Trayodaśaguṇi Vidā** Rolled betel leaves with thirteen ingredients. 1. Betel leaves,

2. Lime, 3. Betel nut, 4. Catechu, 5. Clove, 6. Nutmeg, 7. Nutmace, 8. Safforn, 9. All Spiece, 10. Cocount, 11. Camphor, 12. Cardamon, 13. Almound.

**Trayodaśākṣarī Mantra** A mystrical formula with thirteen letters Śrī Rāma Jayarāma Jaya Jaya Rāma.

## Words Under Numeral 14

**Chavada Ratna** The fourteen precious things obtained form the ocean on churing 1. Lakṣmī, 2. Kaustubh, 3. Parijātaka, 4. Surā, 5. The Moon, 6. The wish cow, 7. Airāvata, 8. Apsarās, 9. The horse, 10. The deadly poison, 11. Hari, 12. Shell, 13. Nectar, 14. Dhanvantrī.

**Chavadave Ratna** A fourteenth precion this is Chavadaveratna, a sound flogging.

**Chauda Vidyā** The 14 divisions of sciene 1-4 . The Vedas, 5-10. The six aṅgas, 11. The eighteen purāṇas, 12. Mīmāṁsā, 13. Nyāya , 14. Dharma.

## Words Under Numeral 16

### The Sixteen Purifactory Rites

1. Sacarifice on or before conception.
2. Sacrifice on vitality in the foetus.
3. Sacrifice in the third month of pregnancy.
4. Sacrifice in the seventh month.
5. Sacrifice in the 4th, 6th or 8th months.
6. Giving the infant clarifed butter out of a golden spoon before dividing the naval strings.
7. Naming the child on the tenth day.
8. Carrying him out to be presented to the moon on the lunar day of the third light fort night.
9. Carrying him out to be presented to the sun in the 3rd.
10. Feeding him with rice.
11. Tonsure in the second year.
12. Investitue with the sacred thread.
13. Instruction in the Gāyatrī after the Muñja thread ceremony.
14. Loosening the Muñja from the loins.
15. Marriage.
16. Obsequies.

- **Ṣodaśopacāra—The performance of sixteen points of idol worship**

1. Summoning
2. Offering a seat
3. Water for cleaning the feet
4. An oblation to gods
5. Sipping water before religious ceremonies

6. Bathing
7. Sacred thread
8. Offering garments
9. Sandal wood paste
10. Flowers
11. Incense
12. Light
13. Circumation
14. Offering eatables
15. Offering money
16. Double handful of flowers.

## Words Under Numeal 18

1. Matsya
2. Mārkaṇḍeya
3. Bhaviṣya
4. Bhāgavata
5. Brahamāṇḍa
6. Garuḍa
7. Liṅga
8. Padama
9. Vāmana
10. Agni
11. Kūrma
12. Skanda
13. Nārada
14. Varāha
15. Brahmavaivatak
16. Vāyu
17. Brahmā
18. Vālmīki

## Words Under Numeral 24

**The Twenty Four Elements** 1-5. The five natural elements (earth, water, fire, wind, space); 6-10. the five objects (sound, touch, form, juice, smell referring respectively to the ear, the skin, the eye, the tongue and the nostrils); 11-20. ten organs (five organs of sense and five organs of actions; 21. The minds; 22. Egotism 23. Intellect and 24. Illusion.

## Words Under Numeral 33

The Thirty Three Gods –12 Suns. 11Rudra, 8 Vasu; 1 Indra, 2 Prajāpati.

## Words Under Numeral 64

### The Sixty Four Arts

1. Song
2. Instrumental music
3. Dance
4. Union of singing
5. Writing
6. Making of spots, lines and figures on the person by puncturing and staining
7. Investigating and arraying with rice and flowers
8. Spreading and aranging a couch of flowers
9. Staining, dying, paining, colouring.

10. Fixing gems into a foor, mosaic work.
11. Laying and disposing of beds
12. Playing on musical glasses with water
13. Scenic representation
14. Arresting and accumulating water in aqueducts cisterns
15. Picture making
16. Stringing of roasaries
17. Art of making ear ornaments
18. Preparing of lemonades
19. Needle work
20. Making of flowers bunches
21. Making prefumes
22. Drum and tabour beating
23. Solution of riddles
24. Casting images into a mould
25. Device for outwitting and overcoming the wicked
26. Reading
27. Historic representation
28. Completing stanzas upon receiving part
29. Practice with sword
30. Floriculture
31. Art of forming mystical diagrams and of addressing spells
32. Poetic creation
33. Art of decit and trickery
34. Reasoning
35. Chopping, paring, planning, carpentary work
36. Architecture
37. Knowledge of coins
38. Chemistry
39. Colouring
40. Skill in youthful sports
41. Jugement
42. Art of determining the age of trees and plants
43. Uring goats, cocks,
44. Teaching of starlings
45. Dressing the hair with unguments and perfumes
46. Knowledge of the dictionaries
47. Binding of turbans and chaplets

48. Art of preparing perfumes and odours
49. Disposing of ornaments and decorations
50. Magic
51. Art of assuming disguises
52. Dexterity
53. Culinary art
54. Diving the contents of a closed hand
55. Knowledge of one's own tongue and of its dialects
56. Knowledge of scanning
57. Knowledge of processes and methods in general
58. Art of disgusing and falsifying cloths
59. Art of playing with false dice
60. Art of drawing into one's possession
61. Discrimination of foreign languages
62. 63, 64. Knowledge of the several departments of conjuration, charming and sevil craft.

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The author is best social workers. He was Secretary of Public Grievance Redressing Society, which is Registered Body under Tamil Nadu Society Registration Act. He actively participated in the Social workers with respect to certain Government policies. The author was practising Advocate.

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